

AMERICA

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Chronicle

Home News.—Though the Democratic National Convention has passed, still the various factions within the party are far from satisfied with the candidates chosen by the delegates. This disaffection is manifested in Senator Burton K. Wheeler's "bolt" from the Democratic ticket, and his avowed support of Senator Robert M. La Follette for President. The Montana Senator's defection is due to what he calls the choice of a "Wall Street Nominee," while he claims that the Democratic Party has forfeited by the choice of Mr. Davis as its Presidential candidate, "any right it may have to the support of the progressive Democrats of the country." Moreover, Senator Wheeler asserts that Mr. Davis was chosen because the party leaders hoped thus to make possible "a big campaign fund." However, Mr. Wheeler has not completely deserted the Democrats, as he will support Senator Thomas J. Walsh, of Montana, for re-election, and the rest of the Democratic ticket in his own State. Following close upon Senator Wheeler's "bolt" from the Democratic Party came the announcement that he had been nominated by the National Committee of the Conference for Progressive Political Action as the vice-Presidential candi-

date on the ticket headed by Senator La Follette, of Wisconsin. The Progressive leaders were quick to act on the suggestion of Mr. La Follette that Senator Wheeler would be acceptable to him and to all the political elements associated with him, and consequently all the representatives at the Progressive meeting voted unanimously for Mr. Wheeler as the vice-Presidential choice. While Mr. Wheeler had insisted at the time of his refusal to support Mr. Davis that he would not consider any offer of the vice-Presidency on the Progressive ticket, it was felt by many that the unanimity of his choice by the Progressives and the earnest plea of Senator La Follette would persuade him to change his decision. The Montana Senator, after being notified of his nomination, asked for some time to consider the proffered nomination and after a day's delay Mr. Wheeler formally notified the National Committee that he accepted the nomination for the office of vice-President.

Official notification of John W. Davis, the Democratic Presidential candidate, will take place on August 11, at 8 P. M., at Clarksburg, West Virginia, and Mr. Davis

**Shaver Named
National
Chairman**

will immediately deliver his speech of acceptance. The evening hour has been chosen so that the "radio audience" may also hear the speeches. The National Democratic Committee will meet in Clarksburg after the notification ceremonies to perfect plans for the opening of the campaign. At present Mr. Davis is enjoying a ten-day vacation in Maine, but just before his departure from New York he announced that Clem L. Shaver, National Committeeman from West Virginia, would be the Chairman of the Democratic National Committee. Already Mr. Shaver has been in conference with Cordell Hull, the present National Chairman, whom he will succeed. While the appointment of Mr. Shaver by Mr. Davis is final, yet he cannot formally take office until the National Committee elects him, and as Mr. Hull will shortly issue the official call for the meeting at Clarksburg, the election of the new National Chairman will really take place on that date. Mr. Shaver has intimated that he will appoint an advisory campaign committee to assist in directing the campaign, and it is expected that Cordell Hull, George White and Norman E. Mack will be members of this advisory board.

Japanese residents of the Hawaiian Islands, estimated at 109,000, are not affected by the exclusion provisions of the new Immigration Act, according to the ruling of

**Department
of Labor's
Decision**

Secretary of Labor Davis, but he also ruled that these Japanese, as all aliens coming to the United States from Hawaii, are subject to the restrictions of the General Immigration Act of February 5, 1917. The announcement of the Department of Labor follows:

Secretary of Labor Davis when asked what effect the new Immigration law would have upon the coming of Orientals to the United States from Hawaii, stated that the new Act would have no effect for the reason that the Act includes Hawaii as a part of the United States and only applies to aliens coming to this country from a place outside the United States.

Advised by the Solicitor for the Department that all aliens coming to the United States from Hawaii are subject, as mentioned above, to the restrictions of the General Immigration Act of February 5, 1917, the Secretary continues:

As a result of these requirements of law all aliens coming from Hawaii to the United States must be inspected and meet all the requirements of the Immigration laws except the new Act.

This ruling is an answer to the contention that since Japanese residents in Hawaii are already within the territory of the United States, they have a right to proceed to the United States mainland.

Due to the death of his son, Calvin, Jr., the official notification of President Coolidge of his nomination by the Republican Convention has been postponed until

**Notification
of President
Coolidge**

August 14. In order to facilitate the broadcasting of Mr. Coolidge's speech of acceptance the notification ceremonies will be held at night, and already the invitations have been sent out by the National Committee to the members of the Committee, Republican Governors and Republican members of Congress, and to the leading Republicans throughout the country. The address of notification will be made by Frank W. Mondell, Permanent Chairman of the Cleveland Convention. The notification of Mr. Dawes, the Republican Vice-Presidential candidate, will most likely take place on August 19 at his home in Evanston, Illinois. Already Mr. Coolidge is beginning his plans for the campaign, and he will appoint an advisory committee of the Republican National Committee, composed of experts and specialists who will be consulted from time to time during the campaign. The main body of this advisory committee will consist of five members who will act as permanent advisors to President Coolidge and Chairman Butler, while other advisers will be retained for special occasions. Although the personnel of this advisory committee has not been officially announced it is believed that it will be made up of representatives from various sections of the country and from the divergent points of view within the Republican party. Mr. Butler, the Republican National Chairman, lately announced that President Coolidge would make few public appearances but

that he would do most of his campaign speech-making by radio. This arrangement does not seem to meet with the approval of the big broadcasting companies, the officials of which are quoted as saying that the directors of the "radio campaign" are going to be disappointed as the "demand will exceed the facilities."

Austria.—The State Chancellor, Doctor Seipel, is rapidly returning to complete health. The general condition of the patient is so favorable that he has been allowed

**The Chancellor
and the League**

by the doctors to leave the hospital and take up residence at a convalescent home, which is under the direction of the Sisters of the Sacred Heart. Meantime, all Austria is fervently praying for the Chancellor to take up all his duties. His absence from the June meeting of the League of Nations was keenly felt. It is believed that had he been present the League would not have returned a decision that has been publicly described as "a disappointment." Two questions were submitted to Geneva: first, at what height should equilibrium of the budget be established, and second, to what purpose should the surplus of the credits granted Austria to cover the deficit of the budget, be devoted. It was desired in the first instance to fix the budget at a higher figure, and in the other to apportion the surplus for a program of rebuilding. The League Assembly while conceding the Austrian wishes in principle postponed a final decision, until the whole situation could receive a new examination by a financial commission. The postponement aroused rather bitter disappointment and the Christian Social deputy, Doctor Jerzabek, voiced the views of some when he declared: "Once more we have been made to understand how foreign sympathy, showered on us since the beginning of the sanitation epoch, meant nothing but beautiful phrases without any real good will to back them." He asked, why an additional financial committee to investigate matters, when Doctor Zimmerman, the General Commissary and representative of the League, was resident in Vienna for the very purposes of investigation and control. Doctor Jerzabek pleaded for a more sympathetic treatment of Austria, who had attained to such a right, he declared, by the fulfilment of every obligation placed upon her, and a demonstration of her capacity to avert from Europe social and economic disaster by laboriously reconstructing her own economic institutions.

On the part of the League its action was defended by pointing out the financial crisis through which the private banking industry has just passed. Several of the smaller

**Failure of the
"Allgemeine
Depositbank"**

banks have closed their doors, and one large bank, the "Allgemeine Depositbank," has been declared insolvent. The result has been for the moment a loss of confidence, especially after an examination of the books of the "Depositbank" induced the five principal banking

establishments to 'drop the "supporting action" they were contemplating. These failures have strengthened the inclination already manifested by the banks to reduce their staffs, and thereby to add to the unemployment difficulties. The crash of the "*Depositenbank*" and of other firms is likely to augment the army of unemployed by 4,000. On the other hand, the problem of adequate compensation for State officials displays some signs of solution. The German Nationalists, the political party that has made itself the champion of government employes, have stated that they fully appreciate the present difficulties of the administration, and are content to accept a solution "within the limits of the financial possibilities of the moment," provided, of course, that a happier issue may be expected when conditions improve. These tremendous problems and difficulties, however, have not impaired the spiritual faith of the people and a splendid testimony of their abiding trust in God was evidenced by innumerable processions from all the parish churches to commemorate the feast of *Corpus Christi*. The Socialists were incensed by this manifestation of faith in the Blessed Sacrament and engaged in some places in the usual obstructionist tactics, but with little success. In one instance, their bitterness led them to the organization of a mock procession in which the Socialist children unwittingly became the chief actors in the blasphemy.

Brazil.—The rebellion against the government of General Bernardes which broke out in Sao Paulo, a city some 300 miles southwest of Rio de Janeiro, shows no signs as yet of abating. Heavy fighting continues in Sao Paulo, which is being

**The
Revolt
Continues**

bombarded by the Federal troops. The whole population of this town, it has been reported, has joined the revolt and the rebels are provided with tanks and planes. United States refugees reported 3,000 dead in the strife and the luxurious hotel Esplanade, which has been turned into a hospital, is filled with wounded. Although the rebel army was reported a few days ago ready to advance on Rio de Janeiro, no step has been taken in this direction and the Federal troops seem to be holding their own, possessing an advantage in the superiority of their artillery. Almost all activity has ceased at the port of Santos, not far from Sao Paulo; the harbor is deserted and the banks are closed. Orders are expected that American warships be sent to Santos for the protection of American interests, both there and at Sao Paulo. The latest State advices received hint at a diminution of the revolt, but from Buenos Aires come reports of definite advantages gained by the rebels at Sao Paulo to which the trouble thus far seems to be limited.

Czechoslovakia.—According to law religious instruction is a compulsory subject in Czechoslovakian elementary

schools, and two hours a week are prescribed for it, although individual parents can have their children exempted from it altogether. But in Bohemia many teachers and inspectors, with the connivance of the higher authorities, applied to religious instruction another paragraph of the same law, which was meant merely for non-compulsory subjects. In the latter case, when such subjects are not studied by all the children of a class, this paragraph allows classes to be joined, up to the number of sixty children per group. This paragraph was now applied to religious instruction, and when a group had fewer than sixty children the number of hours of religious instruction was even reduced to one hour a week or to one hour a month. During October, 1923, the Archbishop of Prague protested, on behalf of the Czech Episcopate, against this and other kinds of persecution of religion in the schools. For a long time there was no redress. At last, in June 1924, almost at the end of the school year, the Board of Education for Bohemia made a decision for two districts in which it directs that in regard to the weekly number of hours of religious instruction the law must be observed, so that in all the groups in which that instruction is imparted two hours a week are to be given to religion, without regard to the number of children in a given group. The fact that this belated decision of the Board, which is an authority inferior to the Ministry of Education, was necessary to vindicate a right which the law clearly guarantees, sufficiently indicates the difficult position of religion in the schools of the Republic. The decision, however is important, because the same decision will have to be given for any other district, and thus from at least the beginning of the next school year a part of the controversies with many of the teachers and inspectors will cease. But the penning together of children of entirely different ages and even of different schools located in the same vicinity, to the number of sixty pupils per group, for religious instruction and for that alone, at hours and under circumstances most inconvenient to both children and priest, will still remain the object of further struggle.

Great Britain.—Premier Herriot and Prime Minister MacDonald having composed the more serious differences and settled the principal misunderstandings relevant to the London Conference, hopes ran high in the capitals of Europe that the Conference of the Allies would bring about

**The
London
Conference**

the most important settlement of European affairs since the treaty of Versailles, purposing as it does the adoption of the Dawes plan for the solvency of Germany and the rehabilitation of the finances of Europe and the world. All the interested powers were anxious to gain the cooperation of American representatives. The presence of Frank B. Kellogg, American Ambassador to Great Britain, was assured from the start, and later it was said

that Owen D. Young, one of the American drafters of the plan, might accept an offer of the position of Agent General of Reparations, but this report was premature. Colonel James A. Logan, Jr., was appointed to accompany Ambassador Kellogg to the Conference.

The Conference opened on Wednesday morning, July 16, at the foreign office. Ramsey MacDonald, chairman, occupied the center of a horseshoe table with three British representatives at his left. At his right were Premier Herriot and three other Frenchmen. The two American observers were to the left of the British. Then on either side were the representatives of Italy, Japan, Portugal, Greece, Rumania and Jugo-Slavia. Premier MacDonald opened with a speech of sound common sense and great sincerity. He pleaded moderation with Germany and, above all, unity of sentiment in the councils of the Conference. He concluded with the extension of a special welcome to the Americans, to which Ambassador Kellogg graciously replied. The question of procedure was then raised and three committees were appointed. The first was to deal with German default; the second was to consider the best way of restoring German economic and fiscal unity; the third, to decide upon the method of transferring German payments from the receiving body in Berlin to the creditor countries.

Interest in the discussions of the committees centered on the question of German payment. Most of the loan to Germany, as indicated by the Dawes plan, would be raised in England and America, and the American experts interviewed were certain that were the plan fully adopted the loan would be raised without difficulty. It was proposed, and the proposition was accepted by the United States, that an American citizen be selected to act on the Reparations Commission, if it were agreed that that body should be the one deciding when Germany would default. It was proposed too that an American be chosen Agent General for reparation payments. But it was on this point that a disquieting divergence of opinion between the British and the French began to manifest itself. The British, as was known, favored this arrangement, which seemed to be the basis of the compromise decided upon previous to the Conference by Herriot and MacDonald. But the French declared that this would invest the Agent General with too great power for deciding when the sanctions mentioned in the Dawes plan should be applied. Thus far the Reparations Commission has enjoyed this prerogative and the Reparations Commission has been dominated by France. Another difference of viewpoint between France and England with regard to German default was this, that France showed herself unwilling to exclude altogether the possibility of separate action against Germany. But these difficulties were overcome by the solution offered by Owen D. Young, according to which the Reparations Committee was agreed upon as

*England
and France
Disagree*

raised in England and America, and the American experts interviewed were certain that were the plan fully adopted

the proper authority to decide when Germany shall have defaulted, a concession to France, and that France would retain right of separate action against Germany, provided that before giving judgment against the Reich, France consult the Agent General and the Representatives of the shareholders in the German loan, who will be English and American. Progress then continued. The main features of the evacuation of the Ruhr were agreed upon and the work of the first and third committees will be shortly completed.

India.—During the two years of Mahatma Gandhi's imprisonment, the policy of the Nationalists underwent some radical changes, especially in the dropping of non-

*Gandhi
and the
Swarajists*

Cooperation in Gandhi's non-violent sense and the resumption of political activity in the Legislative Councils.

Ever since his release Gandhi has been strenuously opposing this program sponsored by the Swarajists under Das and Motilal Nehru. At the conference at Bombay some time ago Gandhi first publicly attacked the new program, and more recently at Ahmedabad a two-day's bitter discussion was carried on between himself and the Swarajists. At least for the present the Swarajists have carried their point since all of Gandhi's proposals were eventually defeated. These specify a return to the former policy of "non-violent non-Cooperation," including a five-fold boycott, and the imposition of a daily half-hour of hand-spinning upon every member of the National Congress Committee. While these resolutions were being presented to the Committee the Swarajist members left the meeting, refusing to take part in the debate, and so Gandhi's program was really accepted by the remaining members of the Committee, but he refused to abide by the small majority vote, rescinded the resolutions, and so for the present he admits defeat of his proposals.

Ireland.—Surpassing all other events in interest and national importance was the release of Eamon de Valera and Austin Stack, the Republican leaders. These two

*Republican
Leaders
Released*

men were released from Arbor Hill Barracks, the order having been signed by President Cosgrave. The prison

authorities saw to it that there was no demonstration of any kind as the prisoners left the Barracks, yet it is impossible to minimize the joy that prevails amongst the Republicans over what they maintain is a moral victory for their cause. Both de Valera and Stack soon after leaving the prison visited the Republic headquarters in Dublin, and while they were both lustily cheered by the crowd, yet neither made a speech. No hint has been given as to the future policy of de Valera, but it is commonly admitted that many of his followers hope that he will recognize the Free State as an accomplished fact.

In Scarlet Bonds

PRINCESS EDITH M. ALMEDINGEN

WE are told in the Gospel that wolves come in sheep's clothing, and we are expressly warned to beware of them. At no time, perhaps, has this world been peopled so densely with those wolves, and probably, at no other period has their diabolical intention been concealed so deftly.

Such dangers are minimized for the rank and file of the Faithful, when these "wolves" scorn to rivet their attention on Christian standards, and, instead, content themselves with roaming at will outside the "so much hackneyed area of Christian theories." In such cases it is more easy to discern their real nature and more difficult to be lured to erroneous paths.

But the "wolves" are also like "thieves in the night," and thieves' mentality is exceptionally quick at devising new methods, new ways and means, as yet unexplored by majorities, and therefore, perhaps less doubted and more easily credible. They will not deny Christianity, for a mere denial would spell destruction to their final object; no, rather they will take it up to the very letter of its teaching, and proclaim its truths the basis of their own doctrine.

Perhaps it is time here to be more concrete. These vague generalities are difficult to believe at times. I shall gladly be more definite; all the more as the question dealt with below is one which up to the present has scarcely ever been considered seriously.

Nowadays we talk so much about the vital dangers of Communism in its actual shape, or misshape, one does not know which word to choose, that the imminent disasters which its spread portends, escape our full attention.

We overlook entirely one aspect of that danger, now rapidly spreading, too, not only in the motherland of Communism, but unfortunately, elsewhere; namely, the vigorous attempts to tack "Communist" theories on to Christian truths, to give the words of the New Testament the vehement and loveless coloring of Marxian and Engelsian utterances. . . . And here I wish to add that Marxian and Engelsian its attributes may be today, but in the near tomorrow they will in all probability claim, and that rightly, a far more universal title.

Nowhere can this "movement" be illustrated with so much clarity as in the present slogans of the Red Living Church in Austria. Some people are apt to visualize this body merely as a resuscitated and reinvigorated Graeco-Orthodox community of Russia. And so it is, in as far as outward appearances are concerned. But below the surface of conforming to the demands of canon law and

liturgy, lie other things as yet unseen, but dimly grasped all the same. It may be urged, perhaps, that the actual adherence of the new sect to the Red Government may be explained by the legacy, so richly imbued with Erastian reminiscences, of the old State Church. Surely this argument does not hold water. For whatever may be the faults and even the crimes of the Tzarist régime, no one but a madman would be justified in accusing it of any anti-Christian policy. In their own though indolent, and even indifferent way they were very pious, those ancient rulers of Russia, and if stories are casually whispered about members of the Russian aristocracy dabbling in black magic and similar things, why, there is plenty of sound evidence to prove that the law was hard on such people, and that the Court, as well as the Government, could not be possibly accused of even remote connections with their dealings.

The present outlook is totally different. The actual Government is entirely non-religious, or rather, vehemently anti-religious. And it is little use to beat about the bush, if it ever ceases its anti-religious activity, it will cease to exist *ipso facto*. Now, almost the only denomination in favor with the Reds (of course, passing over the questionable sects) is the "glorious" Red community of the regenerated orthodox. And red, indeed, it is, for it treads in the red-hued steps of numerous orthodox martyrs and confessors, all those who felt that it would be against their allegiance to the Christian traditions, nay, against their very consciences to comply with the Communistic demands of the Church "reforms."

Why, may it be asked here, are the Red churchmen in unbroken harmony with the Red statesmen? Their answer would be simple enough: "Because Christ preached Communism and nothing else; because His ideas are those repeatedly taught by Marx and Engels." But this answer does *not* answer. Those who constantly have it on their lips and preach it from the Red pulpits, would either have to lie or be dumb before the next no less vital question: "If Christ preached Communism, why do the Communists of today fight against Him and His followers? If Christ's ideas were repeatedly taught by Marx and Engels, why do the present followers of those two repudiate their every word? The Red churchmen would probably answer with a ready reply: "They do not repudiate the doctrine, either of Marx and Engels or of Christ, for Christ said: "Sell all thou hast, and give it to the poor, and . . ." Yes, "to the poor," and "sell all *thou* hast"; it was not said "all *thy* brother has," as the expropriation and requisition

methods of the Reds translated the Scriptural words, at least in practise.

Next, having the following extracts before our eyes, it is somewhat hard to believe in the Marxian and Engelsian love of Christianity. It was Mr. Athelstan Riley, who, in a letter to the *London Times* (June 4) indignantly called attention to a cartoon in the current number of *Vrauda*, the official Red organ, a paper, which, be it added here, is strictly censored, and censorship is no joking matter where the Red press is concerned. This cartoon represents three rollicking gentlemen, arm in arm, in top-hats, one of which is encircled by a nimbus. Underneath are the names of King George of England, Mr. Ramsay MacDonald, and of . . . Our Lord. We read this, and then we turn to the exhortation of the Red churchmen "to work hand in hand with the Government." Such is their resolve. And, judging by the recent information, they are thorough in carrying out their intentions.

Perhaps, it would be urged that they repel the faithful masses of the Russians and gain no ground whatever. On the contrary: they have successfully grasped the key to the former popular fear and dislike of the clergy. In the domain of practical things they have gained success, too. They have given lay dress to their clerics and urged them to shave off beards and to keep their hair cut short. They have done away with the ancient Slavonic idiom, the liturgical tongue of Russia, and made the services attractive, comfortably short and understandable. They have clever men, educated men, intellectual men in their ranks, and they make the utmost use of all talents. In time they have realized what a deft and powerful weapon a good sermon may turn out to be, and they preach. Their preaching attracts people. But what do they preach? True, there is not the slightest trace of the old, now quite stale, Erastianism in those brilliant sermons. The red preachers are far too advanced for that. Also, for the most part, they have had a fairly good theological training, unlike their predecessors in the old Church, and their exposition of dogmas lacks the crudeness, not to say, faultiness, of the ancient forms of Russian popular preaching. Homiletic art had but few lovers in the old Russia.

Therefore, outwardly at least, the Red preachers are irreproachable. But what actually is the subject matter of those sermons, nay, the whole trend of their teaching? What is, so to speak, the real *raison d'être* of the Red Church? For an answer readers can refer to the opening lines of this paper. The main point hardly needs any repetition. But some things must be emphasized.

Do some people realize what it all means? Awful as the following utterance may sound, a vehement, wholesale negation of all and any religion is better than what we may call the Red acceptance of Christianity. Under the Gospel banner the scarlet-minded ecclesiastics are deftly and rapidly introducing their own evangel, not one word of which can possibly tend to the promotion of the final good.

Under the shadow of the Cross they stand indeed, but

with hammers and nails in their hands, to crucify Him again whom they preach. Under the shadow of the same Cross they are working in order to overthrow all those things for which the Garden of Gethsemane and the Mount of Calvary stand. And, with the Sacred Name constantly on their lips, they carry the black print of another name in their hearts. They are not sectaries; far from it, most of them are validly ordained Orthodox priests. There are even Orthodox (not Catholic) bishops among them. They are endowed with the sacred privilege of priesthood, Christ's own priesthood, and they hold council with those men to whom the very Name of Our Lord, let alone His holy mysteries, is hateful.

They come to the people with the poisonous message of a Free Church, triumphant, proud, apparently irrevocably released from the humiliating secular yoke. Their adherence to and dependence on the Red Government are not frequently discerned by the poor victims. To the people they are accessible, kind, generous, spiritually helpful, in every way, and they hold their flocks in the scarlet bonds of a so called regenerated orthodoxy.

Futile would it be to imagine that the danger is merely local and therefore to be overlooked. Russia is not within easy reach, it is true. But those who have fostered the Red religion, those who hold its main strings in their hands, are essentially loyal to at least one of their watchwords, "international."

St. Francis and the Modern Spirit

BERNARD F. J. DOOLEY

AFTER reading G. K. Chesterton's new book on St. Francis of Assisi, one is impressed with the Chestertonian earnestness and sincerity in trying to explain the great mystic. Admitting his inability and the utter futility of any attempt to interpret or explain St. Francis, Chesterton begins his task in his characteristic way. As he proceeds, he uses many paradoxes to explain Francis, whom some men call the great human paradox of the Middle Ages. Although admitting that Francis is sometimes perplexing and disconcerting and that his teaching and actions seem contradictory, Chesterton cannot understand why men like Matthew Arnold and Renan rejected St. Francis as a cracked-brained idealist, who did not follow his ideals, but was inconsistent in his words and actions. Can one explain a man who preached the gospel of love of nature and sunshine and then buried himself in a dark cavern? This is but one of the many actions that have puzzled men who have studied the life of Francis. This and other actions are some of the apparent contradictions that Chesterton attempts to explain to Protestant minds.

In a recent book written about G. K. Chesterton, the author maintains that Chesterton's St. Francis is simply another plea for orthodoxy in religion. This is a broad

and sweeping view to take of the book. No one can deny the truth of this statement. In fact every book that reaches any true doctrine of Christ's religion is pleading for orthodoxy in whole or in part. Chesterton's critic is an atheist and consequently is not in sympathy with him in his orthodox teaching. He speaks of Chesterton's belief as a form of childish innocence.

One of the points that stands out most prominent in Chesterton's *St. Francis* and one of the virtues that appealed to Chesterton in the life of Francis, is the Saint's utter and absolute dependence upon the one, omnipotent, omniscient God. A realization of this dependence did not come to Francis like a flash from the sky. Christ did not strike him from his horse and give him an immediate and clear command to follow a definite path and preach a definite message. Through a long process of pain and disappointment and humiliation, Francis was beaten to the ground to arise again a man remade and reborn. The people of his own city laughed at him. His father had him arrested and cast into prison. When he left jail and stepped into God's sunlight once again, he was a new Francis. As Chesterton says, "God broke him to make him anew."

After his harrowing experiences, Francis gathered together the broken bits of his character and remade himself. When he came out of the crucible, the one thought predominant in his mind, was the utter dependence of all things upon God. This was always uppermost in his mind. This principle was the foundation of his new character. This was the spirit that urged him in all his actions. He saw everything suspended in space by a slim thread, and that thread was held by Almighty God. If He allowed that thread to slip or if He broke it, the world would be shattered and chaos would reign. Francis realized that we are equal in this respect, and that is why he called the beasts of the field and the birds of the air his brothers. He understood fully that man, who is little less than the angels, and the slug, that tracks its slimy way across the petals of a flower, are equal in this respect, that both are absolutely depending on the Creator and Ruler of the universe.

If a large element in the modern world had a little more of the humility of St. Francis of Assisi and a little less arrogance, we would not have had a World War and its disastrous aftermath. If the world, that is now battered and broken, would remake itself along the lines of Francis, it would rebuild a new civilization in which there is a minimum of pride and bragging self-sufficiency. What the world needs today is a little more reliance on God and less of that swashbuckling independence that is keeping it in a turmoil.

In recent articles in the *Forum*, Guglielmo Ferrero, the Italian historian analyses postwar conditions and tries to tell why Europe has not made peace. In the *March Forum*, Ferrero claimed:

Europe had shown lack of vision and spirituality, and had dispersed and wasted her ancient inheritance, the ideals which her ancestors had transmitted to her. Furthermore, the phenomena of wasting spiritual inheritances and casting aside ideals does not belong exclusively to Europe, but extends to all the so-called western civilization.

The result of this casting aside of ideals, according to Ferrero, is the development of the so called super-man who does not:

believe man to be a fallen angel for whom the necessary redemptions can be obtained only through a humble understanding of his own deprivation and through an effort to overcome.

The very essence of the modern spirit, (continues Ferrero) is one of complacent self-assurance which makes every individual, every class, every nation believe in its own perfection. Self-satisfaction brings each one to find fault with the other, or with destiny, upon which they cast the responsibility of personal or national misfortune.

The result of all this, continues the Italian historian, is a general impulse of materialism has spread fever in lives and customs. Gain, luxury, success have dulled the senses of righteousness, charity and legality.

In every nation today there is a large element endowed with this spirit of self-sufficiency. Those who are imbued with it acknowledge no moral law; practise no self-restraint; and worship no God but themselves. Witness the "flapper" who seeks self-expression, which is another word for self-indulgence. Witness the "young intellectuals" of both sexes who acknowledge no superior, no judge, no ruler, but their own inclinations. They are revolutionary destructionists whose philosophy simply tears down and destroys. They have declared their independence of all things and they think, write, and live according to this doctrine. This mad school is using all the arts to present to an avid public the degenerate actions of the sexual psychopath. All this is the result of that modern spirit of independent self-sufficiency that acknowledges no Creator and Ruler.

In his prayer to Christ, Giovanni Papini, the erstwhile anarchist, declares that we need many things today, but most of all we need Jesus Christ. Says Papini:

All need Thee, even they that know it not, and they that know it not need Thee far more than they that know it,—and today, in these grey and evil days wherein are condensed and heaped up unbearable horror and pain, we need to be saved without delay.

In putting into practise his absolute dependence on God, Francis was called a fool; but he was a genius because he had a high ideal and followed it to success. He created something. The over lord of super-men, the Bolsheviks, were called men of genius, but they were fools. They created nothing. They destroyed. Francis' ideal and his doctrines were followed by thousands and influenced the lives of millions. The Bolsheviks led a nation to destruction, shed the blood of millions. Francis in his acknowledged insufficiency, performed miracles. The leaders of the Bolsheviks in their self-sufficiency, created horrors.

If swashbuckling and the spirit of independence are the cause of our modern ills, then a good dose of the humility

of St. Francis is the medicine we need. Man must realize his dependence on God, and his insufficiency. This is the first step in the regeneration of men and nations; for a nation is no better than its rulers and its citizens. This spiritual reawakening has come to the souls of a few, who, like St. Francis, are trying to open the eyes of others.

We need this reawakening; we need this regeneration. To quote the words of Papini: "Never as today has Thy message been necessary, and never as today was it forgotten and spurned. The kingdom of satan has now reached its full maturity, and the salvation which all seek, groping, can be found in Thy Kingdom alone."

Economic and Social Planks in the Party Platforms

REV. JOHN A. RYAN, D.D.

AS most observers of our political conditions have anticipated, the economic declarations in the Republican platform are conservative; those in the Democratic platform are somewhat liberal, while those adopted by the convention which nominated Senator La Follette for President are somewhat radical. The planks which are either wholly or mainly economic and which appear in the one or other of the three platforms number twelve. Those which may properly be denominated social are seven. In a general way, the economic declarations fall into two groups: those dealing with agriculture and industry, and those relating to governmental action in the economic sphere. In the present paper we shall treat mainly of the first group.

1. Agriculture. The Republican platform recognizes that agricultural activities are in a depressed condition, and "pledges the Party to take whatever steps are necessary to bring back a balanced condition between agriculture, industry, and labor." Commendation is then expressed of certain attempts made by the Republican administration to relieve the agricultural depression. Other remedial measures recommended are a reduction in freight rates, better marketing through cooperative efforts, more diversified farming, adequate tariff protection to agricultural products which are threatened by competition, and the establishment of a federal system for cooperative marketing of food products.

The Democratic platform likewise mentions changes in the tariff as a remedy for agricultural distress, but demands that the changes be downward instead of upward, and that they apply to manufactured products. The Democratic plank agrees with the Republican plank in proposing lower freight rates for agricultural products. It also calls for the development of water transportation and of water power to produce cheaper fertilizer. Agreeing again with the Republican platform in the demand for governmental promotion of cooperative marketing, it goes a step further and proposes the establishment of a governmental marketing corporation. Undoubtedly this means an agency for the purchase of any surplus of farm products which threaten to depress the price unduly. It

seems to embody the principle of the McNary-Haugen Bill which was defeated at the last session of Congress.

The platform of the Progressives (as the members of the convention which nominated Senator La Follette will for convenience be called) calls for "a government marketing corporation to provide a direct route between farm producer and city consumer." This differs from the Democratic proposal for a government corporation to buy up surplus farm products, and also from the Republican recommendation of a federal system for cooperative marketing. It is in effect a proposal to have a governmental commission take the place, temporarily at least, of the middlemen who distribute certain agricultural products to the consumer.

Probably it has in mind the Norris-Sinclair bill. The agricultural planks of all three platforms contain some good recommendations, and some which are of doubtful value.

2. Labor. The Republican platform denounces the employment of women under conditions which impair their natural functions, and favors high standards of wage and living conditions for women in industry. It also calls for the elimination of the seven day week and the twelve hour day, and for a better system of vocational education.

The Democratic platform declares that labor is human, not a commodity, and favors collective bargaining and laws regulating the hours and conditions of labor. Its only other statements under this head are a recommendation that convict-labor products should be subject to the laws of the State into which they are shipped, and the endorsement of public works as a remedy for unemployment.

The Progressive platform demands adequate laws to guarantee the right of both farmers and industrial workers "to organize and bargain collectively through representatives of their own choosing." It calls for the abolition of injunctions in labor disputes, and also the abolition of "the practise of nullifying legislation in conflict with the political, social, or economic theories of the judges." Public works in times of business depression are recommended.

Organized labor will undoubtedly be much more nearly satisfied with the labor plank of the Progressive platform than with those of the two old parties. For the Progressive plank is a straightforward declaration in favor of the kind of collective bargaining which the labor unions desire, and it condemns what is perhaps the principal grievance of the union, namely, the widespread and growing use of injunctions to restrain wage-earners from actions which they believe to be perfectly legitimate. It is significant that Senator Pepper, conservative though he is, has recently criticized this use of the injunction in terms which are almost as severe as those employed by any labor leader. The sentence in the Progressive platform which calls for the abolition of the power of the courts to nullify legislation in conflict with the economic and social theories of the judges, is rather general. It does not specify any particular method. In fact, it might mean either the proposal to have Congress reenact a law declared unconstitutional by the Supreme Court, or the proposal to require a larger majority of the Supreme Court in order to nullify a law, or some other proposal.

3. Mining. In the Republican platform we find a promise to relieve the depression in the mining industry, publicity to prevent extortionate prices for coal, and in case of a strike, government mediation and government control of distribution.

The Democratic platform likewise calls attention to the depression in mining, and proclaims the duty of government to remove the restrictions which cause this depressed condition. In particular, it pledges the Democratic Party "to regulate by governmental agencies the anthracite coal industry, and all other corporations controlling the necessities of life where public welfare has been subordinated to private monopolies."

The only reference to mining in the Progressive platform is contained in the general demand for "strict public control and permanent conservation of all natural resources, including coal, iron and other ores, oil and timberlands, in the interest of the people."

It can scarcely be maintained that the declarations of any of the three platforms concerning the mining industry, and particularly coal mining, are sufficiently specific. In a sense, the Progressive platform goes farther than the other two, but its statement is very general.

4. The tariff. The Republican platform reaffirms the traditional policy of the Party in favor of a protective tariff, and expresses confidence that the tariff act of 1922 provides a method whereby tariff duties can be adjusted so as to "cover the actual differences in the cost of production in the United States and the principal competing countries of the world." The Democratic platform denounces the Republican tariff laws, and calls for duties "that will promote effective competition, protect against monopoly, and at the same time produce a fair revenue to support the government." While the Democratic Party declaration on the tariff is nearer to economic truth than

that of the Republican platform, it is far from satisfactory. The Progressive platform merely calls for "the repeal of excessive tariff duties, especially on trust controlled necessities of life."

5. Taxation. Under this head, the Republican platform demands progressive tax reduction as rapidly as possible, and favors the appointment of a federal commission to make a comprehensive study of the tax systems of the states and the Federal Government. The Democratic platform denounces the Mellon Tax Plan, declares the income tax to be the fairest method of raising revenue for the Federal Government, and opposes the so called nuisance taxes and the sales tax. Naturally, it calls attention to the superior benefits which persons of moderate incomes will derive from the tax reduction measure which the Democrats in Congress substituted for the Mellon Plan. The Progressive platform demands the retention of sur-taxes on large incomes, the restoration of the excess profits tax, and rapidly progressive taxes on large estates and inheritances.

The general differences among the three platforms to which attention was called at the beginning of this article, are strikingly illustrated in their respective declarations on the subject of taxation. The Republican pronouncement is conservative; the Democratic is rather liberal; the Progressive is radical.

Science in a New Mood

MYLES CONNOLLY

THE intense solicitude of sages and scientists for the survival of the race is one of the most curious phenomena of current thought. Devotion to contemporaries is easily understandable; devotion to the memory of the dead is quite as easily understood; but devotion to the hypothetical inhabitants of an immensely suppositional future is so baffling that one inclines to list it first among the mysteries of modern scientific faith.

The individual, alas, is doomed! (writes Professor Shapley, one of the most brilliant of the new astronomers). One revolution of Neptune, and you and your children and your children's children will be laid aside. The individual is not worth troubling about . . . except in so far as he contributes through deed, thought, or progeny to the survival of the species. Our concern mainly should be with the species; can it survive? It has no chance against the stars, of course; but can it long hold its own as a surviving form, or be ancestral to surviving forms, against other organisms, against primitive microbes and advanced insects?

I quote from the Professor's able and charming article in a recent number of the *Nation*. The astronomers, be it observed, write, as a rule, with much more elegance and power than their brothers of scalpel and microscope and test-tube. They have a sensitiveness to style, an ease in

the manipulation of solemn and majestic images, and a clarity in expression that come, presumably, from long contemplation of the magnificent heavens; they have also, very often, an art in delicate irony that comes, I suppose, from long contemplation of the smallness of man.

We are in all ways small—little in foresight, shrivelled in spirit, minute in material content, microscopic in the vastness of measured space, evanescent in the sweep of time—inconsequential in every respect, except, perhaps, in the chemical complexities of our mental reactions.

The individual, then, is not worth bothering about. He is nothing. The race alone must be considered. In the unimaginable vastness of space where the sun is "a dwarf star among thousands of millions of stars" any self-consideration, any egotistical desire for personal immortality after death, is futile and hence unwise. Let us devote ourselves to the distant millions who are one day to inhabit the earth. Nature, left to itself, has muddled the evolution of the species. Let us take, as best we may, its evolution in hand.

If ever there was superstition this is it. Ancestor-worship is based, at least, on very real ancestors. Survival-of-the-species-worship is based on the most extravagant of phantasms. It is not mere devotion to an idea; it is devotion to a dream. Once God is left out, and individual life after death, life on this earth becomes absolutely meaningless. But the *ego* which was created for eternity cries out against extinction. Even under the bewildering immensity of unmeasured universes it sends up its infinitesimal plea for survival. It does not want to believe in obliteration, even when it has persuaded itself that death is complete obliteration. The spirit struggles against surrender to matter. The divine urge fills it with yearning for immortality. And when in its aberration, it has renounced God and personal survival, it fastens its hope on survival of the species.

Interest in one's own progeny is a normal passion; interest in the highly fanciful multitudes of the unborn may, under certain conditions, be noble; but interest in the survival of the species as the sole object of all existence is sprung only from a despairing effort to assign some purpose to life. It is the last resort of men wandering in the mazes of unnatural philosophy but still anxious to satisfy their intuitions, fulfil the fundamental craving of their being, and appease the clamoring of their reason. The inevitable conclusion of their premises is that life is no more than an accident, inane, fatuous, and purposeless. They flounder about in the sea of futility. But the essential urge will not permit surrender. They clutch at a straw.

When, through the magnificent processes of evolution, there comes the glorious time of a race of men genuinely persuaded that they are but superficially different from the serpent and the hog, then devotion to the species will have replaced all ideas of God and soul in the determination of conduct. Then, the millions that crowd the

cities and towns will govern their most secret actions by this passion for the future welfare of the race. I can imagine John Jukes, an industrial slave, refraining from blowing up his employer and himself out of loyalty to millions who may exist. I can imagine Sarah Jukes raising a family of ten in a five-room apartment out of eagerness to make the world better a million years thereafter. In those happy days, the slot machines on the street corners for would-be suicides, advocated in Europe some years ago, will be fashionable. Murder will be a pastime. There will still be the police and outraged relatives. But police and relatives will be also of liberal mind and as intensely devoted to the survival of the species. The world will also be overrun with the nomadic children of divorced parents. But these children will be of as strong character and as honorable as if they had had devoted mothers and the idealizing experience of home, for they too will be eager for the future welfare of the race. All in all, it is a charming world we are approaching.

Possibly there are others beside sages and scientists who toil and sacrifice that the species may happily possess the earth a million years from now. Perhaps, there are others who are passionately in love with these hypothetical inhabitants of the future. Perhaps, there are others who look forward joyously to that queer immortality that comes from playing ancestor to surviving forms. But I doubt it. He is a very rare and strange man today who is good out of his affection for his 1,800,000,000 contemporaries. He is a rarer and stranger man who is good out of his affection for quintillions of the unborn. There is no question that if he exists he is a modern scientist. One feels a bit sorry for him; the future of the species on this earth is precarious. Apart from the Christian Revelation, its doom is written. Nature, if it is allowed, will betray its worshipers. Writes Professor Moulton, another astronomer:

If the earth shall last some millions or tens of millions of years in the future, as seems likely, the physical and mental changes which the human race will undergo may be as great as those through which the animal kingdom has passed during the long periods of geological time. This is especially probable if men learn how to direct the processes of their own evolution. But if they do not, the human race may become extinct just as many other species of animals have become extinct. However this may be, it seems certain that its end will come, for eventually the light of the sun will go out, or the earth and the other planets will be wrecked by a passing star, and the question of the purpose of it all, if indeed there is any purpose in it, still remains unanswered.

Immortality can logically be predicated of man only in terms of God. It happens that if a man live the life of a good Christian he lives a life that redounds to the betterment of his fellows and the children of the future. It also happens that if he does so he has an opportunity for a genuine immortality. But these are considerations that are alien to the mood of modern science.

The Heart of New York Through Dutch Eyes

F. J. WHALEN

A YEAR ago, Mr. F. J. Whalen, former London correspondent of *De Maasbode*, a Catholic daily newspaper of Rotterdam, the Netherlands, began an extensive tour of study through the United States, in order to be able to give the readers of that paper his impressions of America. His letters are to appear in book form this Fall. As far as can be ascertained this will be the first work of its kind ever written by a Catholic journalist in the Dutch language. In view of this the following expressions of the author written in New York are not without interest.

We sped southward, after having experienced how devoutly New York celebrates with the rest of the Christian world, the feast of the Sacred Heart. We were leaving the spot, where beyond other localities on the vast continent, the various problems of the "melting-pot"—the intimate and unrelenting process of assimilation in this growing American democracy—find a more fertile field for initial study. Nowhere else lies more abundant research material for this purpose than in the seemingly spiritually indifferent atmosphere of this cosmopolitan, hurry-scurrying, commercialized world-port and American metropolis, this city of New York.

As we move southward, and journey further afield in a geographical as in a spiritual sense, we travel into the States of New Jersey, Pennsylvania, Delaware and Maryland, into the heart of Middle-Atlantic prosperity, and so to Washington, the capital of the nation. In the minds of men, however, in our own world of thoughts, New York will remain, for a long time yet, the veritable "heart" of all the powerful business life which almost seems at first, the very essence of human activity in these wealthy regions. The newcomer becomes overwhelmed with the impression, appearing to prevail everywhere in New York, of keen utilitarianism and business-like spirit, with that intensified commercial objectivity of the metropolis. And this objectivity he somehow suspects of being incorporated in the legislation, if not quite within the sense of justice of the people, and it looms through the many sided and sturdy energy of the different university centers in the East. Some even have suspected it in the votaries of art, and the pupils of science, experts in many spheres distinguished for their research work, and occasionally the false note of commerce has obtruded itself into the harmony of literature itself.

One wonders, if only this intensified and concentrated

organization into what seems like a gigantic business system of providing superabundantly for the distribution of the necessities of life could, ultimately, be tuned up to some higher key than the level of creating corners in wheat. In other words, if our modern business life could finally come under the influence of an ethical appreciation of economics, then America, no less than Europe, could greatly gain thereby. But to expect a more rapid growth in modern business morality towards the goal of Christian ideology means merely to express one's faith and abiding hope in New York's progress in Catholic thought, hope in the growth of a Catholic mind. Such a mind can only be the product of Catholic schools, which are now happily on the increase in New York. And particularly, will it be the product of those brilliant schools for higher education, like Fordham University and others, now blossoming forth in ever greater promise of a more Christian-minded America. Historically New Amsterdam's English development gradually led to the establishment of New York as the "heart" of the erstwhile European-implemented civilization of America's eastern States. The beautiful natural harbor of New York with its background, the Hudson valley, were like the geographical heart and the great arteries for the young life animating the first thirteen States. This is also true from an economic, political and perhaps even from a cultural standpoint. All early human intercourse, with its budding American literature, flowed through the Hudson and its ramifications, till the day when "Clinton's Big Ditch," through which the Governor brought his keg of water from Lake Erie to New York, commemorated "the navigable communication opened between our Mediterranean Sea (the Great Lakes) and the Atlantic Ocean."

Subsequently came the railroads. And whilst Lewis and Clark laid their first trails westward, this New York, the "heart" of a young and independent America, throbbed with ever richer and more abundant life-blood. This city became in time the vital center and radiating nexus not only of a system of transport, and of much material prosperity, feeding America's ever expanding westward enterprises, but also of a finer spiritual reservoir of much religious energy and fertilizing propaganda, in short, of progressive, cultural, Christian ideas. The proverbial wealth of New York, in and around which so many multimillionaires, often generous patrons of the arts and sciences, dwell in their magnificent mansions, New York's

financial power through its money market and Wall Street enterprise, the increasing importance of the transatlantic shipping in the New York harbor and its Pan-American coasting trade, these and a thousand other factors make New York even to-day the "heart" of all these mighty States east of the Ohio. Notwithstanding Chicago's increasing competition, its lake-traffic to and from the Middle West and its wealthy Canadian border-provinces, New York may yet be called the "heart" of all America, east of the Mississippi.

We recall distinctly our first impression, as we came up the bay, that first wonderfully plastic vision of the gigantic city. It was an early morning panorama which rose dramatically out of the gray-bluish haze and the immense opalescent watery plane of the upper bay. It was not unlike a fantastic promontory then, vague and blurred in outline, full of weird and freakish cliffs and crags amidst a suggestion of skyline symmetry in its synthetic color-tonic of cream-faced, pale buff, steel buildings. Individual skyscrapers, like the Woolworth, Singer, Metropolitan or Municipal buildings may pierce the city skyline to incredible heights, but they give, nevertheless, in contrast, a pleasant feeling of airy lightness to this heterogeneous building mass. And even, so it seems, does New York's silhouette against the skies suggest more the spiritual, than a mere rational idealization in the heart of its multiple builders.

For behind and beneath the immense granite and steel barrenness of the skeleton one realized the teeming millions of a great city were fighting a decisive battle in the world's history. The mind was concerned to regard more critically the elements of the conflict, and examine more accurately the "heart" of the metropolis. It was a heart of tremendous physical power capable of an infinite play of human emotions. Beating and panting with indomitable urge, it yearned for and grasped the object of its desires in an environment of fabulous wealth and supported by a conglomerate system of production and distribution of vast economic possibilities. Yet more than ever, I became aware that this "material heart" of New York was closely woven to man's emotional conception of life, and intimately identified with his deepest ethical consciousness.

And so, while I speed southward in a "Pennsylvania Limited," day-dreams in the light of these reflections, visualize Broadway-by-night, resplendent in the blaze of its multi-colored advertizing, through which medium a commercialized mind endeavors to sell chewing-gum or hygienic bread, theater seats, soft drinks or cigarettes to the million-eyed New Yorker. Behind the sapphire splendor and the nightly iridescence of Broadway's facades in the "show-district" the Christian journalist knows of the abomination of the nightly traffic; and of the misdeeds of all these who work in the dark. But do we not know how even here the "*caritas Christi*" urges thousands upon thousands, for some of the most brilliant works of our Catholic charity are performed in the dark, and

secretly. Not that the reputation thereof may sparkle in Broadway's "Milky Way," but that it may shine for the eye of our Father, "who seeth the things that are hidden." Have our readers ever heard of New York's "Big Sisters" movement, these truly Christian women, who become the visible guardian angels of those tens of thousands of poor little ones, whom fate suddenly bereft of a struggling mother, or whose father neglects his duties? How many of these "little sisters" and these "little brothers" are not helped every year by these splendid "Big Sisters" of the Catholic Ladies of Charity, and owe the salvation of body and soul to them. They keep "homes," assist in the children's court, aid the family life and the schools, manage their own health-colonies and summer-camps, and finally organize district-nursing and district-visiting, supporting different kinds of clinics, even those for dental surgery. Especially should the moral and educational value of all these activities of particular Catholic organizations of charity be inestimable in a city like New York. To thousands of poor people their contact with these organizations of lay-workers must be a providential influence preserving the germs of religion, keeping the flame of faith alive in their hearts. And their preventive work must be especially of immense importance to the Church.

I contemplate all this and there springs up in my heart the words of the lesson of the feast day of the Sacred Heart. There the Apostle speaks to the Ephesians of "the unsearchable riches of Christ."

That Christ may dwell by faith in your hearts; that being rooted and founded in charity, ye may be able to comprehend, with all the Saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth all knowledge. . . .

In my hand I hold the voluminous report on the Catholic Charities in the Archdiocese of New York, in which the committee, organized four years ago by his Eminence Patrick Cardinal Hayes, issues its yearly statement and out of which I got such an interesting survey of what unification of all Catholic charities has meant for the Church's work in New York. One stands truly amazed at all the various activities in the name of Catholic charity in New York. And when we think what is being accomplished for Catholic primary and higher education, in clubrooms for young men, in Catholic lending libraries, Catholic missions amongst the seamen, in support of the admirable Church Extension work of Mgr. Kelly in Chicago, for the missions in China and other parts of the mission-field, the splendid contributions of New York towards the upkeep of the Catholic University of America, towards colleges and seminaries, and the apologetic work of all sorts of Church Propaganda, then one does not think New York is so indifferent towards the coming of the Kingdom of Christ on earth, in America, in New York. "God is charity, and whosoever remains in charity, remains in God and God in him."

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Nordics, Again

To the Editor of AMERICA:

The undersigned, a regular subscriber to AMERICA, would appreciate some light on the much talked of "Nordics." We confess we are unable to locate any ethnological or anthropological authority of any note that enlightens us. We are led to believe, therefore, it is a catchword purely, used for propaganda by Lathrop Stoddard and others of like kind. Who are these Nordics? And what, too, are their characteristic traits? I, for one, should like to be enlightened.

Hastings, Nebraska.

JOHN T. DUFFY.

The Prayer Value of Mass Music

To the Editor of AMERICA:

The *Catholic Mind* carries in its current issue, July 8, a reprint from the St. Paul, Minn., *Catholic Bulletin* entitled the "Liturgy of the Mass," by the Rev. Father Busch, which should be read and kept for reference by every Catholic in the United States. It is a lucid, inspiring, and withal edifying and enlightening article on the Holy Mass, or more properly speaking the sacred music, which should be, but so very rarely is, not an accompaniment, but a very integral part of that supremest act of Divine worship. Just a few extracts:

The Mass is not a private prayer: it is the great public prayer of Christ and His Church. . . . The High Mass remains always the ordinary and proper form for the celebration of the great prayer of Christ and His Church.

Why does our present-day High Mass fail to satisfy? First because it lacks community character . . . it is rendered by the select choir and not by the whole congregation . . . The Gregorian Chant is community song . . . Everyone feels without effort that this song is his own prayer in which he has a part in Christ and His Church. Secondly because our present day Mass music is weak in prayer value. It is music first and prayer second.

Father Busch's definition of Gregorian Chant is a gem. It is: "Prayer sung—not music rendered." And our various Leagues of Catholic Women could lend themselves to no better work than the propagation of literature such as this. The article is redolent of the Ages of Faith, when Catholic and Christian were synonymous. It is the work of an apostle and calculated to revive the culture, as distinguished from the intellectual arrogance of our own day, of these very Ages of Faith, when the arts touched and beautified and exalted the lives of the humblest. Finally each of us can in one way do a bit to bring back to the world the faith and devotion that were so distinguishing a mark of the Middle Ages. Remember "it is the Mass that Counts" and has always counted.

Rutland, Mass.

KATHERINE A. MOYNIHAN.

Why Not a New York Catholic Daily?

To the Editor of AMERICA:

May I intrude on your valuable space to the extent of heartily endorsing the excellent arguments adduced by Emily Moylan, Brooklyn, New York, while discussing the puzzling question: "Why not a New York Catholic Daily?" in AMERICA of June 28. If she has "met intelligent, Catholic young business women who did not even know that these magazines (Catholic weeklies and monthlies) were in existence," is it not still more surprising that an even larger number of Catholics do not know, and that she herself utterly ignores the fact that our first and only Catholic

daily in the United States passed its fourth milestone on July 4, 1924, the national birthday? If the little city of Dubuque, Iowa, with only 40,000 inhabitants can boast a Catholic daily four years old, it may well be asked in astonishment why a big city like New York with its millions of inhabitants cannot "go and do likewise."

In view of the ignorance and indifference concerning the achievements of the *Daily American Tribune*, I may be pardoned for observing that it boasts all the excellent features suggested by your correspondent and many others too numerous to mention. In fact as the sole occupant of the field, without competitors or rivals, it is no exaggeration to say that it is "*facile princeps*" in its immense sphere of influence. Its principal drawback is that, in the absence of similar Catholic enterprises in New York, San Francisco, St. Louis, the Twin Cities and other great centers, it is compelled to cover too much territory, and therefore, quite naturally some of its patrons in distant cities must receive their daily "news" one or two days late. But is not the exclusive news found often only in its columns, "better late than never?" Evidently its subscribers think so, or it would not have so many patrons in these distant cities. Nor is its "news" always late even in the homes of these widely scattered patrons. Here is what Charles Albert, a Seattle, Washington subscriber wrote recently:

I did not think much of the D. A. T. when I first saw a copy. I subscribed solely as a matter of duty, to encourage our first daily. Now I would not be without it. I take it primarily for its news and get my money's worth in spite of the fact that the paper is three days old when I receive it. It beats the secular dailies in every respect, except local news and telegraphic events of unusual importance. . . . Our leading Seattle daily has the same news service as the *Tribune* with the exception of the N. C. W. C. news. I have been surprised and amused at the frequency with which that daily published articles which I had already perused in the *Tribune*. I cannot figure why the D. A. T. prints these articles first, by three or more days in advance, except for the reason that a surplus of scandal crowds them out of the local daily. . . . You will have my subscription until we have a local Catholic daily here.

Let all cities follow the example of Dubuque and the Catholic daily problem will soon be solved. And the solution will be easier than at first sight appears. A group of Catholics with money, intellect and determination could, we are sure, put their heads together and evolve an effective plan of action. Such is surely needed.

White Bear Lake, Minn.

WILLIAM F. MARKOE.

A Puzzle

To the Editor of AMERICA:

I have cut the following item from a law paper of a rather recent date:

Would there be an objection interposed if we should ask where the other \$1 went? In the case of Knights of Ku Klux Klan vs. Commonwealth, Southeastern Reporter, 122, the K.K.K. bring error on a decision fining them for failure to comply with the statutes regarding foreign corporations doing business in the State of Virginia. In the evidence submitted is the charter of the Klan, containing, among other matter, the following extract: "Charging an admission or initiation fee of \$10 to each individual member admitted. No part of this sum, it is stated, goes into the treasury of a local Klan, but \$4 is paid to the King Kleagle, or State organizer, 50 cents to the Grand Goblin, or organizer in charge of several States, \$2.50 to the Imperial Kleagle, at the head of propagation and organization work, and the remaining \$2 to the treasurer of the national organization in Atlanta."

Perhaps the editor of AMERICA is "in on the graft." Why not confess your iniquity, Mr. Editor?

New York.

L.

AMERICA

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SATURDAY, JULY 26, 1924

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The De Castellane-Gould Case

UNTIL the decision of the Holy See in the De Castellane-Gould case is published, discussion of details is futile. But every Catholic is familiar with the principles upon which it will be solved. A valid marriage, ratified and consummated, cannot be dissolved by any human power, or by any cause except death. (Canon 1118). For the essential properties of marriage, as is laid down in Canon 1013, "are unity and indissolubility which in Christian marriage obtain a special firmness by reason of its being a Sacrament."

The Church, then, never grants a divorce, that is, she never dissolves a valid marriage, ratified and consummated, leaving the parties free to enter into a new matrimonial contract. She can, however, declare that a reputed marriage has been null and void from the beginning. There can be no true marriage, no matter what the rites may be or in whose presence performed, when the contracting parties are, for instance, brother and sister, or when one of them is bound by a prior marriage, or has taken a solemn vow of chastity, or by reason of certain physical or mental states is unable to make a true contract, or is wholly unable to assume the obligations which it imposes. Should any of these impediments be proved to the satisfaction of an ecclesiastical court, whose processes are far more rigorous than those of any American tribunal, the Church may proceed to annul the suppositious marriage. But this act is not the dissolution of a valid marriage. It is an authoritative declaration that the supposed marriage never existed.

It is a cheap fling, characteristic of certain controversialists, to assert that Papal annulment is simply a matter of bargaining for power or money. This is a charge which Henry VIII and Napoleon would never have made. Each tried to browbeat and deceive the Holy See, but both monarchs knew well that Rome would defend Catherine

and Josephine until death, unless legal proof that their marriage contracts were essentially defective, could be furnished. More common among controversialists of a somewhat higher grade of intellectual probity is the charge that a "cause" for annulment is always conveniently at hand when wanted. To this it may be answered that there are no "secret causes" for which the Church grants a decree of annulment. All without exception are known, and those who so desire may find them stated in the Code of Canon Law, and fully explained in such easily accessible English treatises as "The New Church Law on Matrimony" by Dr. J. C. Petrovits, or "A Commentary on Canon Law" by Dr. P. C. Augustine, O.S.B. The Church has one law for all, poet or peasant, king or serf, and nothing to hide or to excuse.

Again, the Bonus

A CORRESPONDENT takes this review to task for its alleged "un-Christian and unjust opposition to better care and larger remuneration for the disabled soldier who pays daily with pain and suffering." Insult it would be and worse, had this journal at any time fought better care and larger remuneration for the disabled veteran. But that it has never done. AMERICA was the first to propose the substance if not the actual wording of the proposition "Everything for the wounded and nothing for the able-bodied soldier." Among the strongest motives influencing its position was the belief that the bonus would seriously interfere with the care which the Government is bound to provide for dependents of deceased veterans, and for the soldier who now "pays daily with pain and suffering."

The distinction is as plain as a pikestaff, yet during the campaign for the bonus it was continually distorted and misrepresented in an effort to paint all opponents of the bonus as opponents of legitimate relief for the wounded soldier. A multimillionaire with a string of nearly thirty newspapers throughout the country, ran almost daily a variation on a cartoon which depicted a crippled soldier crouched on the steps of the capitol begging Congress to pass the bonus bill. The obvious inference was that the bonus was a measure designed for the exclusive relief of the disabled. It was, of course, nothing of the sort, and the cartoonist and the multimillionaire, conceding that they were able to read, were perfectly aware of that fact. For the disabled soldier the nation cannot do too much. As to the able-bodied veteran, if he has not contrived to find work nearly six years after the armistice, he is in all probability, making allowance for the exceptional case, a drifter, and the best possible way of confirming him in his self-chosen mendicancy is to make him believe that he ought to be bedded and boarded at the expense of the people for the rest of his days.

Whether or not the payment of the bonus will check the Government's work of relief and reconstruction,

remains to be seen. One fact is plain: the Government is now pledged to pay out billions in alleged recompense of services for which it was under no just obligation to pay a penny. It shows a mean concept of the spirit of the American soldiers to argue that because the profiteers were suffered to gouge the country for four years the veterans should be permitted to gouge it for the next forty. He is indeed a simple soul who believes that we have avoided the orgies of the Civil War pension system. Before we have quit this deferred compensation we may find ourselves saddled with a system which may cost forty, or as Senator Borah thinks, four hundred billions. The bonus bill satisfies no one; it does not go far enough for its friends, and it goes much too far for its enemies. It is like a tooth half out, and before many years have passed will cause as much anguish. However, Congress has approved the bonus, and nothing remains except to look for money wherewith to pay it.

Shall We Padlock the Ritz?

EVEN in New York, it must be admitted, the properly initiated can still purchase the cup that mocks and the adder that stings, and a sale which threatens dire results was made last week in the roof-garden at the Ritz-Carlton hotel. The Federal authorities are now considering a penalty which will level the famous hostelry with any plebeian establishment on Third Avenue which has a padlock on every door and a notice informing the thirsty passer-by that the padlock was sealed by the Government of the United States. The Federal district attorney is not disposed to explain his plans, but he volunteered the information according to the *New York Times*, that "a padlock action means an actual padlock on every door of the house," a condition which would spell some embarrassment to the guests, unless a complaisant Government would consent to supply them, at least *toties quoties*, with Federal keys.

The raid on the Ritz is not an event of general interest, but the reason which led to it is of some moment. According to the press, a physician had gone to the Federal Prohibition office, where in fine fury he threw his pad of prescription-permits on the desk, telling the officials he would no longer use them. "It is very difficult to get spirits for the sick, even with these permits," he said, "but in restaurants people seem to be able to get all they want without permits." Thereupon, it is alleged, he named the Ritz-Carlton as among the most green and plashing of all the oases in Manhattan.

Amusing in some of its aspects, the incident is one among many which show the peculiar difficulties found in enforcing the Volstead law. By presumption the law is an accurate interpretation of the Eighteenth Amendment, but in fact it includes more than one restriction for which there is no warrant in the Amendment. The Amendment confers no power upon Congress to interfere with the

physician who believes that alcohol is necessary for the welfare of his patient; it bans alcohol "for beverage purposes" alone, and makes no reference whatever to alcohol used in medicine or in the arts. What the Amendment omits the law inserts, and Congress, probably on the unwarranted supposition that a majority of the profession would abandon medicine for bootlegging, enters the field of medicine and presumes to dictate the physician's prescription.

If the proprietors of the Ritz-Carlton are guilty, they should receive no consideration not shown the ordinary bootlegger of modern commerce. Perhaps it would be uncharitable to hope for the extreme penalty, but it must be admitted that the sight of one of New York's most luxurious hotels glittering with new padlocks would constitute a most valuable object-lesson. As the district attorney remarked: "It's the law, and if you don't like it, repeal the law." A law which defines a non-intoxicating liquor to be intoxicating, which shows little respect for the Fourth Amendment, and which violates the very Amendment of which it is supposed to be the authentic interpretation, surely stands in need of radical revision.

"A Very Happy Boy"

IN Canada the processes of the law are swift and inexorable. Last year a young American shot and killed a companion in a quarrel near Quebec, and a few days ago he paid the penalty on the scaffold. Petitions sent by thousands of Americans, including Secretary of State Hughes, asking that the sentence be commuted to imprisonment for life, were of no avail. On the morning of his execution, after assisting at the Holy Sacrifice of the Mass offered in his cell, and receiving Holy Communion, the unfortunate young man asked the chaplain to send the following letter to his mother in New York:

My heart-broken mother: My poor mother, how you must be suffering since my death. But you must be brave and remember that I died a good Catholic and in the state of grace. Always think of me, and I will be watching and praying for you until you join me in Heaven.

It is the will of God that I should leave this earth at this time. I am dying a very happy boy. I love you, mother, with all my heart, and will pray God always for you. Good bye, mother, dear. May God bless you. Your loving son, Walter.

Mr. Arthur Brisbane, writing a syndicated column, finds it possible to sneer at the touching assurance, which the condemned man knew would comfort his poor mother as nothing else could: "I died a good Catholic and in the state of grace." Either Mr. Brisbane would assign bounds to the infinite mercy of our loving Saviour, or he does not in the least understand what the boy meant by "the state of grace."

To the Catholic, the phrase is familiar and full of significance. Almighty God, as is taught by the Catholic Church, sincerely desires the salvation of every human creature. To all without exception, He imparts whatever

aid may be necessary for the attainment of everlasting happiness in the world to come. The central fact of Divine revelation is God's love for man. By the misuse of his free will man is able to frustrate the purpose of God in his regard, but no sin can be so great that God will not forgive utterly and without reserve, when man breaks with his evil life and seeks refuge in the boundless love of an infinite God. The Son of God became man that in our name He might make propitiation for a sinful race, and bring us all home to our Father in Heaven. He hated sin, but the sinner He tenderly loved. "I will seek that which was lost," as the Prophet had said, "and that which was driven away I will bring again, and I will bind up that which was broken, and I will strengthen that which was weak." He went out into the desert for the lost sheep. In the streets of the city He came upon the sinful woman, and He, the most holy Son of God, made Himself her defender and bade her go in peace. Because of His love for the sinner, the fragrance of Mary's penitence is sweeter than the perfume wherewith

her adoring hands anointed His sacred Head. On the Cross, His parched lips opened to promise to the Penitent Thief life everlasting. To the cynical world, rejecting the very concept of the supernatural, the infinite mercy of God means nothing. To the Catholic, the most real and solacing moments in life are those in which the realization of God's tender love for His erring children, is most vivid.

Perpetuating the example of her Master, the Catholic Church loves the sinner. When this poor child of hers was brought low, she came to him with healing. Over him in the name of God she pronounced sentence "I do absolve thee of thy sins." For him she broke the Bread and poured the Wine, whereof if a man do eat and drink he shall see God. With her consoling promises in his heart this poor criminal, abandoned by the world, walked to the scaffold, "a very happy boy." May our death be even as his, the death of a repentant sinner, the death of Dismas to whom first of all our Blessed Lord promised a place in His Kingdom.

Dramatics

Midsummer Plays

OF the various jolts the National Democratic Convention gave New York—and we all admit that it gave us several—one of those least looked for by the victims was the jolt given to the theatrical producers. Every producer expected to make a small fortune during the convention. He reasoned that even if it lasted only a few days, the delegates and their friends would arrive several days before the official proceedings began and would remain several days after these were over. During this time the delegates, of course, would constantly visit the theaters; and even when the convention was in session many of them would be led to see plays as a relief from the brain strain they were undergoing. So the producers cheerfully kept on their various stages plays which, but for this fair hope, would have been put away for the summer or for all time. The losses attending this policy they bore cheerfully. The convention would cover those and leave the producers thousands to the good.

Then the convention came, and with it came disillusionment. From the start-off the delegates and alternates and visiting observers made it plain that they were here for business, not for pleasure. Many of them never entered a theater. Very few went more than once or twice. Worst of all, New York's floating population, on which the producers so largely depend for support every summer, decided that the convention was more interesting than any play—even during its mildest sessions; and the floating population floated into Madison Square Garden.

When the producers recovered from their shock and bewilderment they got even with the convention by taking the plays off their stages and putting them away where

no one could see them even if anyone wanted to do so. Half a dozen theaters closed within a week. But the producers have lost many thousands; and it is safe to predict that in future they will not be among those patriotic business men who urge national political conventions to hold their sessions in our fair city.

One of the new plays put on especially for the convention, and which the delegates certainly would have liked if they had seen it, was the comedy by Barry Connors, "So This is Politics." It was a timely bit of good-humored and amusing writing—indeed, it still is, for at the time of this writing it is holding its place on the boards. There is nothing in it to hurt the feelings of the most sensitive delegates. On the contrary, it pats their very souls. It pictures the leading character, a ward politician named McKenna, as a composite between solon and an angel; and he is not much overdrawn at that, for we have known politicians in New York who were just as fine, including the late Charles F. Murphy.

Connors, the playwright, is not quite so enthusiastic over his women as he is over his men, but perhaps it is too much to expect that he should be. He makes one of his women characters forget the notification speech she is making to the nominee of her party, and break down and cry—which is amusing but not strikingly true to life. And the villain of his comedy is a woman, who is foiled by the wise and lovable McKenna. Even the woman candidate for Mayor is a queer combination of feminine idealism and feminine hysteria, and when she is elected the audience cannot help being rather sorry for her town. But the little play gives us some interesting revelations as to the contents of the political bag of tricks, and it is admirably acted by an excellent company, which includes Marjorie

Gateson as the candidate for Mayor, Lolita Robinson, as her unscrupulous rival, and that fine actor, William Courtleigh, in a capital impersonation of the Irish politician, McKenna. Another good piece of work is done by Alice Fleming, as a newspaper woman. On the whole, "So This Is Politics" deserves more success than it is likely to have, though its producer, Carl Reed, is giving it every opportunity to weather the dog days.

Just why the new melodrama "Shooting Shadows" was given that name is hard to understand. There is one shadow in the play and there are several shots, but they seem to have no relation to one another. It was obviously a mistake for the authors, Henry Fisk Carlton and William Ford Manley, to present such a problem to the audience, since the audience shows a disposition to ponder over the problem to the neglect of interest in certain scenes of the play. One feels that there was a discussion over the name, that possibly the producers, Forest and Vidor, did not like the name the authors had chosen, and that at a critical moment in the discussion some bright lad cried, "Let's call it 'Shooting Shadows.' That sounds mysterious!" So it does, but the suggestion in a title should be in the general direction of a play and not away from it.

We have unwittingly proved our point right here by giving all this space to the title and thus leaving ourselves very little space for the drama itself. We can only add that the play is fairly well written, very well acted, that it is clean and on the whole interesting. The finish is extremely clever, and at the point where most audiences are reaching for hats the audience of "Shooting Shadows" pauses to laugh delightedly as the curtain falls.

"The Locked Door," that so-called "bed-time story for grown-ups," should never have been put on any stage. Many high-minded men and women, drawn to it by its innocuous title, have risen and left the theater during the progress of the play. It is pleasant to add that it is not a box office success. Even New York draws the line somewhere.

Another play at which the line has wisely been drawn is the new Edwin Milton Royle drama, "Her Way Out," a piece of work so surprisingly like an equally unpleasant play written and produced last year by Olga Petrova that it is a wonder the two playwrights are not suing each other. It is also a pity that they are not doing so. The occupation might at least temporarily prevent them both from writing more plays!

ELIZABETH JORDAN.

TIME

Day after day, and the moldy mill stones turn,
Grinding out time in a dusty iron urn;
Day after day, and the dawns their splendor shed,
And one more day is numbered with the dead:
Day after day, and the west with red is flushed,
And a weary world in slumbrous dreams is hushed.

Day follows day and still the dull wheels grind,
Sad days and glad days are sternly left behind.
Yes, Time runs its mill, turning without rest,
With never a lull to heed the least behest.

Grind, grind, grind with never tiring might,
And fair golden locks are ground to powdered white.
Grind, grind, grind and the cheerful, ruddy face
Shows through its furrows where Time has left its trace.
Bright eyes grow dull and a merry voice is still,
And a life has been ground in hoary Time's grist mill.

J. R. N. MAXWELL, S.J.

REVIEWS

Letters From a Senator's Wife. By FRANCES PARKINSON KEYES. New York: D. Appleton and Co. \$2.50.

These pictures of social and official activity in the national capital are a direct antithesis to "Margot's" memoirs of British public life. They are not scandal-mirrors of Washington, they contain no "revelations," no carping criticism of public personalities, and very little adverse judgment of official conduct. Even the exception taken to the filibuster organized in the Senate to prevent the passage of the Ship Subsidy Bill is mildly phrased. The Letters have the grace of style of an accomplished writer and authoress, smooth, flowing and suited to epistolary correspondence. The epistolary form has apparently been adopted for literary effect and convenience, as the letters are all addressed to different ladies in various parts of the country. Apparently, also, they were first published as magazine articles, which accounts for the fact that on divers occasions certain ladies never before looked so well and charming, and certain orators never rose to such heights of eloquence. Public questions of importance in President Harding's administration, such as the Disarmament Conference, the Child Labor Amendment, the Maternity Bill and the like, feature in the pages. Glimpses are also afforded of congressional debates and hearings of the Supreme Court. Naturally, feminine social activities occupy a large part of the pages, which reveal a charming social leader with a faculty for making friends, none of whom will be lost through the publication of her letters.

H. J. P.

Arbitration Treaties Among the American Nations to the Close of the Year 1910. Edited by WILLIAM R. MANNING. New York: American Branch Oxford University Press. \$3.50.

The Carnegie Endowment for International Peace continues its excellent work in the publication of the documentary sources for the study of world arbitration. The Endowment corporation has been at once the enlightened propagandist and the scholarly historian of international peace. It has spared no effort or reasonable expense in laying a broad, firm foundation for the erection of some international meeting-house, which will be sufficiently spacious in its accommodations and varied in its service as to properly house and harmoniously dispose the present discordant national elements. Beyond question, this is the supreme political mission of our day, and however far away its accomplishment may seem, the publication of carefully edited research works, such as the present one of Dr. Manning, represents appreciable progress towards the goal. For will not a critical examination of the arbitration treaties which have been drafted by the twenty-one American republics amongst themselves since the beginning down to 1910, and an understanding of the still more notable rapprochement effected during the last decade contribute powerfully to the formation of the conviction, that after all, international disputes as personal differences can be and of necessity ought to be the exclusive matter of peaceful arbitration? To declare differently is becoming more manifestly each year an evidence of bad temper or stupid political philosophy. To quiet such distemper and inform or crush political stupidity detached study of what international cooperation has

done will help substantially. To this purpose Dr. Manning has collected and edited these treaties. The editor was formerly of the University of Texas and for several years past attached to the Division of Latin-American Affairs of the Department of State at Washington.

P. V. M.

Nationalism and Religion in America: 1774-1789. By EDWARD FRANK HUMPHERY, Ph.D. Boston: Chipman Law Publishing Co.

Nothing more timely could have been published than this excellent volume of 516 pages. These chapters prove and illustrate the very important influence exerted by the Christian religion in the formation of the national spirit of these United States, and show how strongly influenced by the Christian spirit were the Fathers who shaped the thought and principles of the Constitution. In a day when religious intolerance in its habitually ugly form has again broken out in certain quarters of the country, and when many have not seen clearly the fact that a lack of religion in the schools is a deficit that must have been infinitely removed from the minds and hearts of the builders of the nation, this book comes as a timely reminder and a clear instructor that our great forefathers were men of as deep religious conviction as they were tolerant of the manner in which each one chose to practise it. The first chapter, introductory, is a clear exposition of the *status questionis* and draws a sound distinction, which every American should bear in mind, between State and Church, nation and religion. According to our constitutions there is no union between State and Church, but that it follows that there should be a divorce between nationalism and religion is manifestly and utterly false. The author has gone about his task with an impartiality worthy of his subject, and the important part played by Catholics in the molding of the national spirit is satisfactorily brought out. Those who may have heard the uninstructed cast a doubt upon the sterling patriotic quality of American Catholicism would read with a strong satisfaction of their instinct for truth such statements as the following: "The Americanized Roman Catholic Church became one of the strongest politico-religious forces of the critical constitution-making period of our history, and its power was consistently used to strengthen American national unity." The book is scholarly throughout: strongly documented, carrying careful and abundant references, and enhanced by a rich bibliography and a full index.

P. M. D.

Mary Elizabeth Towneley. A Memoir. New York: Benziger Bros. \$6.25.

A scion of two of England's noblest Catholic families, Mary Elizabeth Towneley renounced the comforts of her worldly estate to join the spiritual daughters of Blessed Julie Billiart, and used her wealth during the whole of her religious life for the good of the Institute she loved. When, on the advice of her director, Father James Clare, S.J., she entered as a postulant the Mother House of the Institute at Namur, Belgium, in 1872, her family raised little objection, being apparently persuaded that she was acting upon a passing whim, and that they would bring her back with them to England on their first visit to her. But the young postulant was made of sterner stuff than they imagined, and though she acknowledged later that she "would have jumped for joy" had her superiors told her that she had no vocation, she felt that God wanted her and she was generous enough not to refuse Him. The history of her vocation, indeed, and of the trials of her early religious life, will be inspiring to many a soul tempted to believe that a call to religion means naught but a smooth pathway to heaven. She had absolutely no attraction for teaching, the main work of the Institute she had entered, and the want of a suitable occupation discouraged her very much for several years. Soon, however, the duties of Mistress of Postulants, which were entrusted to her, revealed her special talents for sym-

pathetic government, and this office, an humble one in itself, and which she said once that she hated, she filled for forty years in the Mother House at Namur. During this entire period she occupied the one simply furnished room, eight feet square, bare of many comforts which the other Sisters enjoyed. Sister Marie des Saints Anges was a remarkable personality and a holy religious, whose life-story will be a distinct help to those who feel the divine call to give up the attractions of the world and follow the counsels of Christ.

H. J. P.

The Industrial Worker, 1840-60. The Reaction of American Industrial Society to the Advance of the Industrial Revolution. By NORMAN WARE, Ph.D. Boston: Houghton Mifflin Company. \$2.50.

It is a pleasure to read a book so calm and dispassionate in its estimate of historic facts, and withal so shrewd and penetrating in its diagnosis of industrial conditions as this contribution to our economic history. The last words of the volume are: "The labor movement in America finished the period 1840-60 as it had begun—practically in nothingness." But within that period itself there was lived out in the labor world a life of hard struggle, much suffering and yet also of transient successes that gave hope for better things. It was the period, as the title indicates, when the transition to the beginnings of our present form of capitalist society was gradually made, and it is interesting to study the reaction of the individual laborer, the propagandist and the labor union to the new machinery and the new capitalism. These two factors, which organized labor feared, were together threatening to enslave the workers, who were now everywhere fast acquiring the status of employees. Their wives and children too were often drawn into the industrial maelstrom. The long despised middleman had suddenly become the master of the situation. Wages were pitifully low and the misery of the poorer classes indescribable. All this is judiciously set forth in the present volume which was awarded the first prize in Class A of the Messrs. Hart, Schaffner & Marx contests for 1922. It is the thirty-seventh of the prize volumes issued by this Chicago firm.

J. H.

Political and Social Philosophy. From the French of Lacordaire. Edited by the REV. D. O'MAHONY. St. Louis: \$3.00.

Lacordaire's discourses need no encomium; and perhaps the most fitting commendation that can be pronounced on these translations is to say that they do justice to the eloquent addresses of the great Dominican orator. Preserving the spirit and vigor and fire of their native tongue, the great truths which the gifted preacher burned into the minds and hearts of his countrymen are rendered into the vernacular in well-chosen and elegant diction. Helped by a portrait which the reverend editor has inserted, we see the flashing eye and commanding gesture, and hear the thrilling voice of the great man of the hour, who held in breathless suspense the vast audiences that thronged to hear him at Paris and Toulouse. We feel the spell of the invincible appeal that brought to their senses a people intoxicated by revolutionary principles, and made a godless generation bow before God and respect God-given authority.

The scholarly work of the Reverend Dr. O'Mahony is also enhanced by a preface which gives the reader a summary view of the life and time of Lacordaire; and excerpts from their works tell us in what high esteem he was held by his great contemporaries, such as Newman, Ozanam, Montalembert and Arnold. The footnotes to the pages giving parallel passages from other great thinkers stamps Dr. O'Mahony's work as a finished product.

J. W. K.

BOOKS AND AUTHORS

The Literary Circle.—Marguerite Mooers Marshall maintains that "American women are writing our best fiction." Her article in the July *International Book Review* is unique to say the least in some of the reasons proposed. "They do not, apparently, seek to uplift anybody"; this would seem to be anything but laudatory of the feminine fictional efforts. "Neither is their mission in life to haunt, to startle and waylay—in two words, to shock;" certainly some of our American women writers, and not unknown authors either, cannot pride themselves on such a mission, judging from the effect on their readers.

Companionable books are the most refreshing sort of vacation; they will repay the hours of silent converse spent in their company. Light reading is the generally conceded pabulum for summer consumption; light we say, not frivolous, much less poisonous. Many unhealthy books parade the summer resorts disguised as companionable friends. Choose carefully your vacation book friends. Do not forget the Catholic ones.

"Great literatures of the past have been rooted deep in the soil from which they have sprung," writes a columnist in the *New York Post's Literary Review*. "Staying at Home" is an entertaining discussion of the varied reasons why our American authors turn to Europe for study; "for atmosphere," say some; "for perspective," allege others. While we can scarcely second without modification the writer's assertion about "the present healthy state of letters in this country," we heartily agree with his final plea: "let us have a literature deep-rooted in our own fertile soil." To us this trans-Atlantic atmospheric chase has always been an enigma.

Celebrating its sixtieth birthday the *Month* in its seven hundred and twenty-first number brings us a delightful article on "Francis of Cordona, A Cheerful Ascetic," by our great friend, Father James J. Daly. "Thought-Transference and Soul-Speech," by E. Boyd-Barrett, and "A Tax on Betting" by H. Davis, are both interesting, while Father Thurston writing on "The 'Martyrdom' of Bernadette" presents a very intimate study of the life of that favored child of Lourdes. The entire issue commemorates the *Month's* Diamond Jubilee in becoming fashion.

Our Workaday World.—Everyone will gladly acknowledge the eminence attained by Dr. Ely in the field of economics, and the new edition of "Elementary Principles of Economics" (Macmillan), by Ely and Wicker, confirms this opinion to a certain extent. However, when there is question of fundamental principles we cannot accept all of the author's statements, as when we are told that "rights do not come from nature in the sense that they thus gain a standing and authority independent of the will or consent of society." Everyone knows, and certainly Dr. Ely must admit that there are natural rights anteceding society itself and the State. It will be seen at once how far-reaching such a fundamental error must be in its consequences, nor is this the first time that we have stressed the necessity of revising such an erroneous assertion. Historically too, we cannot subscribe to all the affirmations of this book, though much of it is admirable because of its fairness and balance. The present edition is issued in collaboration with Professor Brandenburg.—With the Labor party coming into power in England, the attention of the world has been attracted to those who are responsible for the party's rapid growth. In "England's Labor Rulers," (Seltzer. \$1.50) we are introduced to some of the men who compose the new Government. In all about twenty-eight character sketches are given. Iconoclast, the distinguished author of Ramsay MacDonald's first biography has penned these pictures, presenting data concerning each man's career as well as an estimate of their respective characters. Of necessity the sketches are brief, yet the book is quite interesting, for the author has introduced amusing incidents, as in the case

of Mr. Noel Buxton we learn that "at the 1918 election among the forces that succeeded in securing his defeat was a band of women who paraded the streets with a banner inscribed 'No Noel for North Norfolk.' The leader of these Amazons was the beautiful young woman now known as Mrs. Buxton." Incidentally we learn much of the principles of these men.

French Social Books.—Of special interest to all students of the social question are the two volumes of A. Lugan on the social teachings of Jesus which have just been reprinted. The entire series consists of seven volumes which are being issued anew in a revised edition by the Edition Spes, 17 rue Soufflot, Paris (V). The two volumes that have just appeared, "II, Les Grandes Directives Sociales," "on fraternity, equality and liberty," and "VI, La Loi Sociale du Travail," on the relation of Christ to the worker, bring the complete number of volumes now available to five. We trust that the remaining two will soon be issued. The same publishers have also sent us the brochure "Famille, Travail, Epargne," aiming at a renewal of the "mentality and morality" of the French family.—For an ample treatment of the question of population, so much discussed today, we can refer to the latest annual of the *Semaines Sociales de France*, which gives us the addresses delivered at the fifteenth convention of the French Catholic Social Week. It is entitled "Le Probleme de Population" and is obtainable from the *Chronique Sociale de France*, 16 rue du Plat, Lyon.

Poetic Narratives.—Free verse has in great part failed as a lyric medium; following the lead of others, May Sinclair in "The Dark Night" (Macmillan. \$2.00) succeeds to a passing fair degree in an experiment to test its adaptability to the novel. Such a medium of expression excludes the novelist's exuberance of words; it demands that the thought be presented in a chiselled or an etched severity. From such compression comes directness and vitality, qualities that Miss Sinclair's narrative has. But the story itself is quite insipid; it is the oft-told tale of marital irregularity being excused by artistic temperament.—In an exquisitely illustrated volume, "Jesus of the Emerald" (Doubleday, Page), Gene Stratton-Porter retells in verse the legend of a priceless emerald said to be included among the treasures of the Vatican. On the emerald is carved the profile of Jesus, executed by a Roman craftsman sent to Judea for that purpose by Caesar. The greater part of the volume is taken up by the "Afterword," an investigation of the "Lentulus Legend" and the historic claims of the emerald. The author is not an accurate scriptural scholar.

Present-Day Journalism.—Modern newspapers in many instances would lead one to think that the journalist is not bound by any moral law in the conduct of his paper. Father Thomas A. Lahey, C.S.C., in his admirable little volume "The Morals of Newspaper Making" (Indiana: Notre Dame University Press. \$2.00), gives a brief yet very clear exposition of the fundamental principles that must guide the journalist if he would truly succeed. The only power capable of producing the moral improvement so necessary in newspaperdom is Christianity. Various evils such as deception, calumny and detraction, scandal, and that commercialism which controls the policy of many newspapers to their detriment are all treated with a convincing effect. The reverend author sounds the call of high ideals to all engaged in this potent means of moulding our national life. To those who would join the real apostolate of the press, he says, "There is no reason why that old apostolic combination of human enthusiasm and divine grace cannot still work wonders even in so worldly an atmosphere as a newspaper office." Untold good will result from the adoption of Father Lahey's volume as the "Primer" in our journalistic world.—Any class in journalism will find "The

Editor and His People" (Macmillan, \$2.50), very interesting and instructive. This book is a collection of editorials by William Allen White, selected by Helen O. Malin, of the University of Kansas. Since 1895, when Mr. White bought the *Emporia Gazette*, he has been an exponent of country journalism which is the only personal journalism left. He has been speaking to the people of Kansas in particular but his later editorials have a wider appeal. The editorials in this volume are grouped according to periods, and Mr. White has written an introduction to each group. Direct, concise and often very plain English mark the style of this Kansas editor.

Silent Reading.—Teachers in the grade schools who are desirous of good supplementary reading for their pupils will find that the "Child-Library Readers" (Scott, Foresman and Company), supply just such a need. Already four books have been published—Primer, Books V, VI, VII, and the others of the series will be available in the fall. This series is an extension of the Cathedral and Elson Readers, and its purpose is to cultivate a love for good reading, to develop silent reading power, at the same time supplying the pupils with stories that are different from those in the regular Readers, in the hope that they will point the way to more worth-while stories in the library. Notes and questions and suggested readings are given after each of the selections which in great part are drawn from modern writers.—Reading material for the third and fourth grades, and in story-book form will be found in "Jörli" (Sanborn), by Johanna Sypry, translated by Francis T. Clayton and Olga Wunderli. The narrative of this Swiss boy is quite interesting, for the characters are few, while the descriptions are realistic. Some fine illustrations add to a vivid understanding of the story. Except for the word-list at the very end "Jörli" has every appearance of a regular juvenile, so that the pupils will reap at least a twofold benefit from its use. The educational idea exemplified in this little edition can be developed into an excellent method for school reading.

Quiet Hours—A rather dubious title is "Shanks' Mare" (Doran), yet within the covers of the book bearing it, Charles Coleman Stoddard has put seven very charming essays. These are reflections chiefly on the joy of walking and the wisdom of it, with walking-prescriptions for the sick of soul and body. Hazlitt's "On Going a Journey," and Stevenson's "Walking Tours" come to mind as standards of comparison. There is less of the dithyramb about "Shanks' Mare," but to the lover of the road no less of sincere enthusiasm and exultance. The section titled "Great Walkers" is noteworthy as affording the recruit introduction to a goodly company, from Chaucer of ye olde tyme to David Grayson and Henry Van Dyke of today. "Shanks' Mare" will afford its readers many a lift along the road of enjoyable reading.—Robert Lynd has written a very interesting group of essays in "The Blue Lion" (Doran, \$2.50). Here and there, it is to be regretted, he descends to the crude expression, though doubtless this will be excused by many in the name of realism. However by this Mr. Lynd really harms a choice style without adding to the interest. The essays contained in this volume appeared originally in the *New Statesmen* of London.

Aberrations in Doctrine.—The Ingersoll Lecture, 1923, published in book form under the title "The Christian Faith and Eternal Life" (Harvard University Press, \$1.00), by George E. Horr, is orthodox in its general conclusions concerning the immortality of the soul. It is, in addition, reverent and scholarly in its treatment of this Catholic dogma of faith. But we do not agree with many of Mr. Horr's arguments and attitudes. His scriptural exegesis might be controverted, his *obiter dicta* on the Gospel authenticity should be denied, his account of Hebrew eschatology and his conception of the teaching of Jesus are inaccurate.—In an additional volume, "Aberrations of Life"

(Longmans, Green, \$2.00), James Clark McKerrow strives to apply "to some of the abnormal phenomena of life and consciousness" the theories set forth in his book "The Appearance of Mind." Both volumes suffer from a woeful lack of clear thought and lucid expression; this aberration is most perplexing to the reader. Despite Mr. McKerrow's plea to the contrary we are "tempted to worry him with talk about arguing or defining in circles," for he has actually succeeded in "turning the human understanding upside-down." The volume is well named.—The question of the influence science may exert on the future of the world has been answered in two booklets: "Daedalus" by Professor Haldane, and "Icarus" (Dutton, \$1.00) by Bertrand Russell. The former volume has been reviewed adversely in these columns; that of Mr. Russell is likewise to be deplored. According to Mr. Russell, science will bring woe and disaster to the world; his predictions have the value of all rash attempts at speculation. But the present principles and the ideals of Mr. Russell are particularly objectionable; his concluding chapter on "Anthropological Sciences" is peculiarly odious to Catholic teaching.

Fiction.—At the beginning of the last century Alessandro Manzoni held a similar, or even superior, position in Italian literature to that of Papini in our own day. Manzoni returned to his allegiance to the Church, after wandering through many philosophies. He exercised a tremendous but quiet influence over the younger writers; he was an exceptional lyric poet, was the father of modern Italian drama, and wrote "I Promessi Sposi," easily the most famous of Italian novels. Rev. Daniel J. Connor has admirably translated this work into English under the title "The Betrothed" (Macmillan, \$3.00). Dr. Connor has used the text containing Manzoni's final revisions. Like all classical works, "The Betrothed" is as refreshing today as it was a century ago.

Three novelettes are contained in Margaret Deland's "New Friends in Old Chester" (Harper, \$2.00). The devotion of a mother to her fatherless child is the theme of one story. It is handled delicately. The abandonment of a child born before wedlock and the struggle of the parents to win it back in later life is the theme of the second story, and the third has to do with a jilted lover who would not remain jilted. Mature readers will realize that the writer has power. "How Could She" is by far the best of the trilogy and may be recommended without reserve.

"Penelope and the Golden Orchard," (Page, \$2.00), by Dorothea Castelhun is a story that any young girl will enjoy. There is the air of mystery overshadowing a house in the woods, a good account of two families and their different interests, and overtopping all Penelope, the extraordinary girl. The illustrations in the book are very well done.

James Oliver Curwood in "A Gentleman of Courage" (Cosmopolitan, \$2.00), tells a story of the open. There is adventure aplenty in the rugged setting of the Canadian northwest. Despite good passages in the back it is far from reaching the level of a real novel in its attempts to portray the spirit of the hardy Canadian pioneer. Curwood has strung together a group of telling incidents, but he has not unified them. He has given his characters faith of a sort, while his missionary preaches an open-air religion that is bereft of any positive belief. Magazine readers might find interest in following "A Gentleman of Courage" serially. The story fails to present the real Canadian woodsman for the author does not understand his Faith.

Romantic writing of high order may be found in "The Honourable Jim" (Doran, \$2.00), by Baroness Orczy. Seventeenth century England with civil war at its height forms the setting for a delightful story of love and hate. There is the clash of arms, and knightly deeds in abundance and conspiracy, in fact everything that characterized merry England in those days. With so much realism in modern fiction it is pleasant to come upon the romantic vein in a well-told narrative of other times.

Education

Public Opinion and the Private School

MORE than fifty years ago, Archbishop Spalding said: "The greatest religious fact in the United States today is the Catholic school-system, maintained without any aid except from the people who love it." If that was true in his day, it is even more strikingly true now, and there are no doubt many Catholics who would prefer that Catholic schools continue to be supported entirely by private funds. The only principle on which I can justify such an opinion is the supernatural one that material obstacles do sometimes result in the spiritual growth of the Church. It may be true that Catholic education will thrive more perfectly if it continues to be deprived of its rights; but on every consideration of human justice, it does not look true. If demanding a proportionate share of the school taxes meant the relinquishment of the essential control of religious education by the Church, it would be reasonable to oppose the change on this ground. But I do not think it need mean this. It would mean at the most a larger measure of State supervision and inspection in secular branches—a supervision which when sincere and intelligent is an aid, and which we are already compelled to accept in some degree, whether we like it or not. The Canadian Catholic schools have remained thoroughly Catholic in spite of government supervision; and it is this same thorough constitutional recognition of religion in education that I am advocating. Nothing less than this will satisfy either the individual rights of Catholic parents or the need of the nation for sound citizenship. Compared with this, the two most notable attempts hitherto made to secure public support for Catholic schools, since the time of Archbishop Hughes, were half-way measures, and compromised both sides. The so called "Poughkeepsie plan," which was tried in Poughkeepsie, New York, in 1873 and lasted until 1899, was finally declared unconstitutional; and the plan of Archbishop Ireland at Faribault and Stillwater, Minnesota, in 1891, was unsatisfactory both to Catholics and to the public at large. The thing that remains to be tried is really the only plan worth trying; that is the full constitutional recognition of all denominations in public education, after the model of the Canadian system.

Still there are those ironclad provisions of thirty-four State constitutions forbidding all trace of religion in public school education. Can such a weight of precedent be overcome? Long-established legal precedents, whether or not they are crystallized into written constitutions, change slowly; yet they do change. The change is always the reflection of a change in public opinion; and it may be brought about in two ways: by an amendment of the law or constitution itself, or by a modified interpretation of the law or constitution by the courts. An example of the latter kind is found in the decision of the Illinois Su-

preme Court in the Dunn case, where it was held, practically against the authority of the earlier Illinois decision, that a payment to a Catholic institution was not against the Constitution where the payment was less than the value of the services rendered. The limits to the application of this liberal principle, are, as we remarked before, determined by public opinion. So that in the last analysis, whether you attempt to change a law or constitution directly, or whether you hope for an indirect change by insisting on a modified judicial interpretation of it, the ultimate force you have to reckon with is public opinion, for that is at the same time the ultimate well-spring of legislation, and a potent influence on judicial action.

A hopeful feature of the situation is the fact that each State stands on its own feet. As long as public education is not saddled with the Sterling-Reed Bill or something like it, any one progressive State could adopt the Canadian system of religious representation in its public schools. But we must now put an end to our speculations and attempt a definite answer to the question with which we began: "Shall Catholics demand a share of the public taxes for the support of Catholic schools?" The answer is "Yes," without hesitation; but there are important qualifications as to the manner of presenting that demand. The constitutional route should be followed. Simply to circumvent the legal provisions which now exist by converting public schools into Catholic ones contrary to law, as was attempted in the case from Maple River, Iowa, is of no use. It is evident that no permanent advantage can be gained by such well intentioned but misguided efforts. They may relieve the financial strain on some parish school for a short time, but their ultimate result must be to poison public opinion by spreading the already too prevalent delusion that Catholics generally are ready to advance the temporal interests of religion by any means within their power.

We must recognize too that even an amendment of the law, or a highly favorable judicial interpretation of it by a court decision, could not be of permanent value without a broad foundation of public approval to sustain it. The true way is a vigorous and far-sighted drive on the conscience and spirit of fair play of the American people. Now, public opinion is much more influenced by facts than by words. Consequently the very first requisite for moving it in our direction is a high standard of citizenship among Catholics. One plain citizen who respects the law and takes his civic duties seriously, while at the same time making no secret of his loyalty to God and to the one true Church, is worth tons of controversial pamphlets; and one genuine Catholic leader, conspicuous both for hardy Catholic piety and for high patriotism and public service, is a host in himself, and may mean victory for Catholic education at any time. We must develop more men of this stamp in our colleges.

Next to the fact of faultless and distinguished citizenship among Catholics, a fact in the production of which

the Catholic school and college are, after the Church herself, the most potent influences, no force is of greater power than the press, both Catholic and secular. Through it, and especially through the secular press wherever possible, three propositions need to be driven home most forcibly to the public mind. The first is that what we seek is not a union of Church and State, not a chance to proselyte in the public schools, not any advantage whatever for Catholicism; but simply this: to put religious instruction into the schools, with equal positive opportunity for all denominations. We might say, we are aiming to substitute positive non-sectarianism for the negative and destructive non-sectarianism which we have today. The second fact is that to take taxes for irreligious schools is a violent injustice to the religious parent of whatever creed. The third is that to keep all religion out of the public schools is to poison American citizenship at its source. After all, these are facts. Justice and truth proclaim them. Should Catholic leaders hesitate to drive these salutary truths home to the American people? I think not. When public opinion, aided by sound Catholic education and sane Catholic leadership, becomes awake to the vital importance of these facts, then we may hope to establish in this country what Canada has enjoyed for more than fifty years, what Holland has lately secured after more than a century of struggle—religious education, fully protected by law.

TIMOTHY L. BOUSCAREN, S.J.

Sociology

National Conference of Social Work

TORONTO is a favorite center for conventions. The breezy city of the lake in the summer months, its cleanliness and beauty, the hospitality of the Torontonians, are so many attractions, that the National Conference of Social work held its fifty-first annual meeting on the University grounds from June 25 to July 22. As usual, the program offered a great variety of topics and elicited intense interest. There were ten divisions including such sections as children, delinquents and correction, health, the family, industrial and economic problems, and immigrants. Well nigh 3,500 delegates attended the meetings among whom were more than 600 Canadians, and a good sprinkling of Catholics representing diocesan agencies. One must admire the extraordinary zeal, cooperation and sympathy displayed by these social workers. With remarkable earnestness they endeavor to gather information, exchange views and build up the particular department of work in which they are engaged. The convention center becomes a veritable beehive of activity among friends for a common purpose. Catholics are welcomed and appear on the extensive program of speakers. Thus, Rev. Edwin V. O'Hara, Director of the Rural Life Bureau of the National Catholic Welfare Council, and Brother Barnabas, F.S.C., vice-President of the Canadian Council on Child Welfare of Toronto, spoke to large audiences. Rev.

Bryan J. McEntegart of the Catholic Charities of the Archdiocese of New York read a splendid paper on the Relation of Children's Institutions to other Agencies, and it was well received by the audience.

At one of the first general sessions the speaker gave expression to a steadily growing tendency to Federal centralization or paternalistic government. The question under discussion was the correlation of public and private social service. "We may favor it or not," said Dr. Johnson of the New York State Board of Charities, in defense of this tendency, "we may close our eyes to it, if we will, but we cannot escape the fact that there is an ever growing tendency in our country to centralization."

Civil authority is now doing for us what we were compelled to do for ourselves in former times. Private agencies can no longer act alone. They must seek the cooperation of the public and State activities or they are bound to fall by the wayside. Great social enterprises must commonly be initiated by private organizations, but they are eventually surrendered into the hands of the State.

This tendency is pronounced in all departments of social work, in the care of children and delinquents, in the matter of health and the family as well as in industrial problems. Our affairs are being administered and regulated by a bureaucratic machine. The community chest will have to supply the necessary funds.

The Conference achieves its purposes one by one. It is carrying on an open and vigorous propaganda for its aims, not only by instilling its spirit into the visiting delegates but also and chiefly by an extensive distribution of free leaflets setting forth the dangers and causes and illustrating them by sketches and pictures. "Say it with pictures," might be an effective slogan for social workers. Social work, as one of the delegates remarked in private conversation, is apparently becoming a religion. Philanthropy, or charity without the supernatural motive, is its guiding virtue. "The charity of the middle-ages was selfish," remarked a speaker. "It was the giving in order to be freed from punishment for sin. Our present day charity is altruistic."

Of course, much attention was given to social hygiene. Health and sex education and "information" for men and for young women is imparted by leaflets, pictures and exhibits. It is a matter of great concern that the "misfits," the "maladjusted," "defectives" and "criminally inclined" can still propagate their kind without let or hindrance. Methods and means are discussed for remedying this evil. Here again Federal or State control is considered the only remedy. The "rehabilitation of the morally handicapped" must be pressed more insistently. But in this question as in all others the religious element is either totally ignored or forgotten. Social problems may apparently be solved without it.

The problem of Prohibition enforcement was also considered at one of the general sessions. Mrs. Mabel Walker Willebrandt, assistant Attorney-General of the United States, debated the question from the Federal standpoint.

With much stabbing of index fingers she tried to establish the guilt of the apathetic citizens and the several States for the partial failure of the law. "Let Uncle Sam do it they tell us whilst complacently reclining in their Morris chairs." The law, she averred, will and can never be enforced until the conscience of the whole community is awakened to the realization of its duty. "Uncle Sam has not yet made his supreme effort but he can and will do so and then the amendment will be put over." Very much, however, has been accomplished, in her opinion, in certain sections of our large cities, which hitherto were notorious for drunkenness.

A strong plea was made for a wider door to let desirable immigrants into the country. It was stated that our country's greatness is in large measure due to the work of sturdy and law-abiding immigrants, many of whom were poor and illiterate. Character and not mental tests should be considered of supreme importance.

Public opinion as well as State and Federal action is shaped by this Conference slowly but none the less effectively. Shall our Catholic teachers of the social sciences and our social workers not be there for the shaping?

PHILIP H. BURKETT, S.J.

Note and Comment

Jonnart Favors
Vatican Embassy

THE question of continuing the French embassy at the Vatican is a matter of considerable dispute in French politics, and the action of the Herriot ministry will be watched closely by governments throughout the world. It is interesting, therefore, to find Monsieur Jonnart, who represented France at the Vatican when diplomatic relations were resumed, and who is by no means a clerical, speaking out very strongly against the Government's proposal to abolish the Vatican Embassy. Stating his views on this proposal to Marcel Hutin, one of the most celebrated French journalists, M. Jonnart declared that he will raise the question in the Senate as to the relations between the Holy See and the French Government. It is the belief of M. Jonnart that the French Embassy to the Vatican is of the highest importance, and for the Government to break down these relations without any pretext whatever is a very serious business, both from the domestic and foreign point of view and one that might be followed by very grave consequences. Concluding his interview, the former Ambassador said:

I believe the Senate will abide faithfully to the vote given formerly. Nor should it be forgotten that the last English election, which brought the MacDonald Labor Government into power, made no change in the diplomatic representation at the Vatican.

The point is, that if it is to the advantage of London, much more is it to the best interests of Paris to maintain diplomatic concord with the Holy See. But politicians more often than not neglect logic, and sometimes ignore experience, and if the Herriot Ministry enforces the law

against the Congregations, as has been reported it will do, then one will be prepared to see France withdraw diplomatically from the Vatican.

Where the East
and West Meet

WEST VIRGINIA has been projected quite prominently into the news columns of the daily papers since the Democratic National Convention chose for the nomination to the presidency a native son of the Panhandle State, and unknown areas of her history and geography are being explored to give up secrets to prove her right to head the parade of States before the admiring galleries. An enthusiastic student states her geographical claim in these embracing terms:

It can claim to belong to the East because it stretches out a tip that at Harper's Ferry comes within a few miles of Washington and tidewater. At the same time it is Western because for a considerable distance it lies opposite Ohio, which is distinctly a Western State. It is also of the North because its panhandle, reaching well above Mason and Dixon's line, brings it into the same latitude as Pennsylvania, New York and New Jersey. And yet it is also Southern because in its origin, no less than in its physical contacts, it lies next to Virginia and Kentucky and is separated by no great distance from North Carolina and Tennessee. For no other State can this singular distinction be claimed.

And so the twain have met, and at last the center of historical tradition and national aspiration has been discovered. It is to be hoped that this discovery will not prove as paradoxical as the determination of the geographical center of population on a spot in the Middle West where no one at all resided.

World Movement for
Catholic Action

IT is reported from Geneva, through the Catholic News Service of London, that a special committee, charged to keep in touch with the League of Nations in matters that concern Catholic interests, has been appointed by the Catholic Union of International Studies. Three members of the Union who were chosen to organize the commission, Mgr. Beaupin, M. Gonzaga de Reynold and the Marquis Corsi, met recently for this purpose at Friburg, in Switzerland and there formed the special committee of the following members: Mgr. Beaupin, Secretary of the Amitiés Françaises; Mgr. Deploige, Senator of Belgium and President of the Louvain Institute of philosophy; Father Gemelli, Rector of the Catholic University of Milan; Rev. C. C. Martindale, S.J., of Campion Hall, Oxford; Father Munnyck, O.P., professor at the University of Friburg; Father Schmidt, S.V.D., director of *Anthropos*, the Vienna review; Prince Abbot Ghika; Mr. de Vries de Heckelingen, of the Catholic University of Nimègue in Holland; Count Rostworowski, professor of the University of Cracow; and the Abbe Comte of Geneva. The committee proposes among other things to ad-

vance a project, already advocated by Senator Ruffini of Italy, which will secure for scientific discoveries a protection similar to that now enjoyed by artists and writers under the international copyright laws. The economic condition of Catholic professors and students in many European countries is also to receive the immediate attention of the committee.

Program for Amsterdam Congress

A LIST of the subjects to be treated at the general meetings of the International Eucharistic Congress, held in Amsterdam from July 24 to 27, has been published by the congress committee. Both opening and closing sessions will be held in the great Church of St. Willibrord, the Municipal Concert Hall, and the City Stadium. The addresses at the congress, in their order, will be on these themes:

I. The need of reparation in fallen humanity, to satisfy the double obligation of compensatory love effacing sin, and of a sorrowful expiation that atones for suffering; II. The special need for reparation in these days, in view of the social apostasy and the campaign against the Eucharist; III. The expectation of reparation from Eden to the Baptist. The impotence of the reparation of the law of nature and of the Mosaic Law; IV. The True Restorer: His Person, His Divine and Human attributes, His sacerdotal character; V. The method of His reparation: the redeeming sacrifice of His Body and His Blood; VI. The perpetual association of the Church in this work of reparation by the Sacrifice of the Mass; VII. Reparatory homage given at the Eucharistic Congresses. The significance of the Amsterdam Congress; VIII. A historic study of the Eucharistic miracles; also the sacrileges which have often given occasion to them; IX. Reparatory aspects of the devotion to the Sacred Heart deduced from the nature of the devotion; the desires expressed by Our Saviour in revelations; the examples of St. Margaret Mary; X. The expansion of this reparation cult in the life of penitence; both exterior and interior, as nourished and transfigured by the Eucharist; XI. The ideal model of reparation as found in the life of Christ; XII. The reparatory mission of the Catholic priesthood.

The work of the Amsterdam Congress will be watched with interest by American Catholics, for in 1926, at Chicago, will be held the first Eucharistic Congress within the borders of the United States.

Once More the Increase in Crime

SPEAKERS before the annual meeting of the American Bar Association were once again insistent upon the growth of crime in the country and the incompetency of the present legal establishment to cope with the menace. Ex-Governor Whitman of New York asserted, "there still exists a lack of vigorous enforcement of the criminal laws," and he added that per 100,000 of our population the number of criminals is steadily increasing. Mr. Casper

H. Yost told the Association that approximately 100,000 murders were committed in the United States in 1923, fifty times as many as occurred in England and Wales. He said: "In the United States, life and property are less secure than in any other country on the globe that is not in a state of barbarism." Noticing editorially these statements, and others of a like character, the *New York Times* quotes Chief Magistrate McAdoo to witness one of the principal sources for our failure to prevent crime. Says the Chief Magistrate of New York: "Our criminal law and procedure throughout the United States are in some respects a tragic farce." The criminal code, Mr. McAdoo thinks, has developed into a series of obstructions devised to keep criminals great and small out of jail. This is accomplished by "innumerable motions and counter-motions in the courts, State and Federal; reviews, reversals, technical subtleties and disputes about the interpretation of the law."

Calvin Coolidge, Jr., A Christian Youth

AN answer for those who read and understand to the very vexed question of proper religious instruction for our American youth, was the overwhelmingly sympathetic response of the whole country to the sad intelligence of the death of the President's younger son. It was not merely the poignancy of the parents' grief that a son in the full promise of youth should be taken by death, which touched the heart of America, nor the tale of a kindly and generous nature his photograph bore to the thousands who had never seen him, but it was the deeper conviction of the mothers and fathers in the four quarters of the land that this modest youth, reared in the protection and stimulus of a Christian family, embraced the hope and embodied the belief of that section of our nation which still believes in religious instruction for our children. And the panegyrist when he chose a characteristic to mark the career of the young soldier declared, "the life of young Calvin was a wonderful testimony of obedience." He said further:

Last of all the religious faith of this lad made him what he was. He was reared in a Christian home by believing parents. From his earliest days he was taken to church and to Sabbath school. That it happened to be a Congregationalist Church is of little importance. The important thing is that it was a Christian church, where he was taught the life and example of our Blessed Lord and led to follow in His footsteps.

Though the country scarcely knew him, it deeply admired him and mourns his loss for what he was, and what he represented, as the unprecedented number of telegrams and messages of condolence which reached the White House clearly shows.